

THE
FOUR GOSPELS,
Translated from the Greek:
WITH
PRELIMINARY DISSERTATIONS,
AND
NOTES
CRITICAL AND EXPLANATORY.

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C O N T E N T S

OF THE

S E C O N D V O L U M E.

DISSERTATION XI.

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PRELIMINARY
DISSERTATIONS.

DISSERTATION THE ELEVENTH.

OF THE REGARD WHICH, IN TRANSLATING SCRIPTURE INTO ENGLISH, IS DUE TO THE PRACTICE OF FORMER TRANSLATORS, PARTICULARLY OF THE AUTHORS OF THE LATIN VULGATE, AND OF THE COMMON ENGLISH TRANSLATION.

PART I.

The Regard due to the Vulgate.

IN the former Dissertation*, I took occasion to consider what are the chief things to be attended to by every translator, but more especially a translator of holy writ. They appeared to be the three following; first, to give a just and clear representation of the sense of his original; secondly, to convey into his version as much of his author's spirit and manner as the genius of the language, which he writes, will admit; thirdly, as far as may be, in a consistency with the two other ends, to express himself with purity in the language of the version. If these be the principal objects, as in my opinion they are, they will supply us with a good rule for determining the precise degree of regard which is due to former translators of reputation, whose works may have had influence sufficient to give a currency to the terms and phrases they have adopted. When the

* Dissert. X. Part I.

terms and phrases employed by former interpreters are well adapted for conveying the sense of the author, when they are also suited to his manner, and do no such violence to the idiom of the language into which they are transferred, as is incompatible with propriety and perspicuity, they are justly preferred to other words equally expressive and proper, but which, not having been used by former interpreters of name, are not current in that application. This, in my opinion, is the furthest we can go, without making greater account of translations than of the original, and shewing more respect to the words and idioms of fallible men, than to the instructions given by the unerring Spirit of God.

§ 2. If, in respect of any of the three ends above mentioned, former translators, on the most impartial examination, appear to have failed, shall we either copy or imitate their errors? When the question is thus put in plain terms, I do not know any critic that is hardy enough to answer in the affirmative. But we no sooner descend to particulars, than we find that those very persons who gave us reason to believe that they agree with us in the general principles, so totally differ in the application, as to shew themselves disposed to sacrifice all those primary objects in translating to the phraseology of a favourite translator. Even father Simon could admit, that *it would be wrong to imitate the faults of saint Jerom, and to pay greater deference to his authority than to the truth* *. How far the verdicts he has pronounced on particular passages in the several versions criticised by him, are consistent with this judgment shall be shewn in the sequel.

§ 3. But, before I proceed farther, it may not be amiss to make some remarks on what appears to have

* En effet, il [Pagnin] auroit eu tort d'imiter les fautes de St Jerome, et de deferer plus à l'autorité de ce pere, qu' à la verite. Hist. Crit. du Vieux Testament, liv. II. ch. xx.

been Simon's great scope and design in the Critical History; for, in the examination of certain points strenuously maintained by him, I shall chiefly be employed in this Dissertation. His opinions in what regards biblical criticism, have long had great influence on the judgment of the learned, both Popish and Protestant. His profound erudition in Oriental matters, joined with uncommon penetration, and, I may add, strong appearances of moderation, have procured him, on this subject, a kind of superiority which is hardly disputed by any. Indeed, if I had not read the answers made to those who attacked his work, which are subjoined to his Critical History, and commonly, if I mistake not, thought to be his, though bearing different names, I should not have spoken so dubiously of his title to the virtue of moderation. But throughout these tracts, I acknowledge there reigns much of the illiberal spirit of the controvertist. None of the little arts, however foreign to the subject in debate, by which contempt and odium are thrown upon an adversary, are omitted. And, we may say with truth, that by assuming too high an ascendant over Le Clerc and his other antagonists, he has degraded himself below them, farther, I believe, than by any other method he could have so easily effected.

§ 4. In regard to Simon's principal work, which I have so often had occasion to mention, *The Critical History of the Old and New Testaments*, its merit is so well known and established in the learned world, as to render it superfluous now to attempt its character. I shall only animadvert a little on what appear to me, after repeated perusals, to be the chief objects of the author, and on his manner of pursuing these objects. It will scarcely admit a doubt, that his primary scope throughout the whole performance, is to represent Scripture as, in every thing of moment, either unintelligible

or ambiguous. His view in this is sufficiently glaring ; it is to convince his readers that, without the aid of tradition, whereof the church is both the depositary and the interpreter, no one article of Christianity, with evidence sufficient to satisfy a rational inquirer, can be deduced from Scripture. A second aim, but in subordination to the former, is to bring his readers to such an acquiescence in the Latin Vulgate, which he calls the translation of the church, as to consider the deviations from it in modern versions, from whatever cause they spring, attention to the meaning or to the letter of the original, as erroneous and indefensible.

The manner in which the first of these aims has been pursued by him, I took occasion to consider in a former Dissertation *, to which I must refer my reader ; I intend now to inquire a little into the method by which he supports this secondary aim, the faithfulness of the Vulgate, and, if not its absolute perfection, its superiority, at least, to every other attempt that has been made, in the Western churches, towards translating the Bible. This inquiry naturally falls in with the first part of my subject in the present dissertation, in which I hope to shew, to the satisfaction of the reader, that Mr Simon might, with equal plausibility, have maintained the superiority of that version over every translation which ever shall, or can be made of holy writ.

§ 5. From the view which I have given of his design with respect to the Vulgate, one would naturally expect, that he must rate very highly the verdict of the council of Trent in favour of that version, that he must derive its excellence, as others of his order have done, from immediate inspiration, and conclude it to be infallible. Had this been his method of proceeding, his book would have excited little attention from the beginning,

* Diss. III. § 1,—17.

except from those whose minds were pre-engaged on the same side by bigotry or interest, and would probably long ere now have been forgotten. What person of common sense in these days ever thinks of the ravings of Harduin the Jesuit, who, in opposition to antiquity and all the world, maintained, that the apostles and evangelists wrote in Latin, that the Vulgate was the original, and the Greek New Testament a version, and that consequently the latter ought to be corrected by the former, not the former by the latter, with many other absurdities, to which Michaelis has done too much honour, in attempting to refute them in his lectures?

But Simon's method was, in fact, the reverse. The sentence of the council, as was hinted formerly, he has explained in such a manner as to denote no more than would be readily admitted by every moderate and judicious Protestant. The inspiration of the translator he disclaims, and consequently the infallibility of the version. He ascribes no superiority to it above the original. This superiority was but too plainly implied in the indecent comparison which Cardinal Ximenes made of the Vulgate as printed in his edition (the Complutensian) between the Hebrew and the Septuagint, to our Lord crucified between two thieves, making the Hebrew represent the hardened thief, and the Greek the penitent. Simon, on the contrary, shews no disposition to detract from the merit either of the original, or of any ancient version; though not inclinable to allow more to the editions and transcripts we are at present possessed of, than the principles of sound criticism appear to warrant. He admits that we have yet no perfect version of holy writ, and does not deny that a better may be made than any extant *. In short, nothing can be more equitable than the general maxims

* Hist. Crit. du V. T. liv. III. ch. 3

he establishes. It is by this method that he insensibly gains upon his readers, insinuates himself into their good graces, and brings them, before they are aware, to repose an implicit confidence in his discernment, and to admit, without examining, the equity of his particular decisions. Now all these decisions are made artfully to conduct them to one point, which he is the surer to carry, as he never openly proposes it, namely, to consider the Vulgate as the standard, by a conformity to which, the value of every other version ought to be estimated.

§ 6. In consequence of this settled purpose, not declared in words, but without difficulty discovered by an attentive reader, he finds every other version which he examines either too literal or too loose, in rendering almost every passage which he specifies, according as it is more or less so, than that which he has tacitly made to serve as the common measure for them all. And though it is manifest, that even the most literal are not more blameably literal in any place than the Vulgate is in other places, or even the most loose translations more wide of the sense than in some instances that version may be shewn to be; he has always the address to bring his readers (at least on their first reading his book) to believe with him, that the excess, of whatever kind it be, is in the other versions, and not in the Vulgate. In order to this, he is often obliged to argue from contrary topics, and at one time to defend a mode of interpreting which he condemns at another. And though this inevitably involves him in contradictions, these, on a single, or even a second or third perusal, are apt to be overlooked by a reader who is not uncommonly attentive. The inconsistencies elude the reader's notice the more readily, as they are not brought under his view at once, but must be gathered from parts of the work not immediately connected; and, as the individual passages

in question are always different, though the manner in which they are translated, and on which the criticism turns, is the same. Add to this, that our critic's mode of arguing is the more specious and unsuspected, because it is remarkably simple and dispassionate. It will be necessary, therefore, though it may be accounted a bold and even invidious undertaking, to re-examine a few of the passages examined by father Simon, that we may, if possible, discover whether there be reason for the charge of partiality and inconsistency, which has been just now brought against him.

§ 7. In his examination of Erasmus' version of the New Testament, he has the following observation:
 “ Where we have in the Greek *τὸ ἐπισθεντος υἱὸς Θεοῦ ἐν*
 “ *δυναμει*, Rom. i. 2. the ancient Latin interpreter has
 “ very well and literally rendered it, *qui prædestinatus*
 “ *est filius Dei in virtute*, which was also the version
 “ used in the Western churches before Saint Jerom,
 “ who has made no change on this place. I do not in-
 “ quire whether that interpreter has read *προορισθεντος*, as
 “ some believe; for *prædestinatus* signifies no more
 “ here than *destinatus*: and one might put in the
 “ translation *prædestinatus*, who read *ἐπισθεντος*, as we
 “ read at present in all the Greek copies; and there is
 “ nothing here that concerns what theologians com-
 “ monly call *predestination*. Erasmus however has for-
 “ saken the ancient version, and said, *qui declaratus fuit*
 “ *filius Dei cum potentia*. It is true, that many learned
 “ Greek fathers have explained the Greek participle
 “ *ἐπισθεντος* by *δειχθεντος αποφανθεντος*; that is, *demonstrat-*
 “ *ed* or *declared*; but an explanation is not a transla-
 “ tion. One may remark, in a note, that this is the
 “ sense which Saint Chrysostom has given the passage,
 “ without changing the ancient version, as it very well
 “ expresses the energy of the Greek word, which signi-

“fies, rather *destinatus* and *definitus* than *declaratus* *. Thus far Simon.

Admit that the Vulgate is here literal, since this critic is pleased to call it so ; it is at the same time obscure, if not unmeaning. What the import of the word *predestinated* may be when, as he says, it has no relation to what divines call *predestination*, and consequently cannot be synonymous with *predetermined*, *fore-ordained*, he has not been so kind as to tell us ; and it will not be in every body's power to guess. For my part, I do not comprehend that curious aphorism as here applied, *An explanation is not a translation*. Translation is undoubtedly one species, and that both the simplest and the most important species, of explanation ; and when a word is found in one language, which exactly hits the sense of a word in another language, as used in a particular passage, though it should not reach the meaning in other places, it is certainly

* Ou il y a dans le Grec, τὸ ὁρισθέντος υἱὸς Θεοῦ ἐν δυνάμει, l'ancien interprete Latin a fort bien traduit a la lettre, *qui prædestinatus est filius Dei in virtute* ; et c'est même la version qui étoit en usage dans les eglises d'Occident avant Saint Jerome, qui n'y a rien changé en cet endroit. Je n'examine point si cet interprete a lu προσορισθέντος, comme quelques uns le croient : car *prædestinatus* ne signifie en ce lieu la que *destinatus* ; et ainsi l'on a pu traduire *prædestinatus* en lisant ὁρισθέντος, comme on lit presentement dans tous les exemplaires Grecs, et il ne s'agit nullement de ce que les theologiens appellent ordinairement *predestination*. Erasme cependant s'est cloigné de cette ancienne version, ayant traduit *qui declaratus fuit filius Dei cum potentia*. Il est vrai que plusieurs doctes peres Grecs ont explique le verbe Grec ὁρισθέντος par δειχθέντος ἀποφανθέντος, c'est-a-dire demontre ou declare : mais une explication n'est pas une traduction. L'on peut marquer dans une note que c'est la le sens que Saint Chrysostome a donne a ce passage, sans changer pour cela la version ancienne, qui exprime tres-bien la force du mot Grec, qui signifie plutot *destinatus*, *definitus* que *declaratus*. Hist. Crit. des Versions du N. T. ch. xxii.

both the proper translation, and the best explanation, of the word in that passage.

And, for the truth of this sentiment, I am happy to have it in my power to add, that I have the concurrence of Mr Simon himself most explicitly declared. Speaking of a Spanish translation of the Old Testament by a Portuguese Jew, which is very literal, as all Jewish translations are, he says *, “ This grammatical rigour does
“ not often suit the sense. “ We must distinguish be-
“ tween a dictionary and a translation. In the former, one
“ explains the words according to their proper signifi-
“ cation, whereas, in the latter, it is sometimes neces-
“ sary to divert them from their proper and primitive
“ signification, in order to adjust them to the other
“ words with which they are connected.” In another place †, “ He (Pagnin) has imagined that, in order to
“ make a faithful translation of Scripture, it was ne-
“ cessary to follow the letter exactly, and according to
“ the rigour of grammar; a practice quite opposite to
“ that pretended exactness, because it rarely happens
“ that two languages agree in their idioms; and thus,
“ so far from expressing his original in the same purity

* Cette rigueur de grammaire ne s'accorde pas souvent avec le sens. Il faut mettre de la difference entre un dictionnaire et une traduction. Dans le premier on explique les mots selon leur signification propre, au-lieu que dans l'autre il est quelquefois necessaire de detourner les mots de leur significations propres et primitives, pour les ajuster aux autres mots avec lesquels ils sont joints. Hist. Crit. du V. T. liv. II. ch. xix.

† Il s'est imagine que pour faire une traduction fidelle de l'Ecriture, il etoit necessaire de suivre la lettre exactement et selon la rigueur de la grammaire; ce qui est tout-a-fait oppose a cette pretendue exactitude, parce qu'il est rare que deux langues se rencontrent dans leurs facons de parler: et ainsi bien loin d'exprimer son original dans la meme purete qu'il est ecrit, il le defigure, et le depouille de tous ses ornemens. Hist. Crit. du V. T. liv. II. ch. xx.

“ whercin it is written, he disfigures it, and spoils it
 “ of all its ornaments.” In the former of these quotations, the author shews that the literal method is totally unfit for conveying an author’s sense, and therefore ill suited for answering the first great end in translating; and in the latter, that it is no better adapted either for doing justice to an author’s manner, or for producing a work which can be useful or agreeable, and therefore equally unfit for all the primary purposes of translating. Had it been this author’s declared intention to refute his own criticism on the passage quoted from Erasmus, he could have said nothing stronger or more pertinent.

I shall just add to his manner of reasoning on this subject, a particular example, which may serve as a counterpart to the remark on Erasmus above quoted. Speaking of the translators of Port Royal, he says *, “ They
 “ have followed the grammatical sense of the Greek text
 “ in translating John xvi. 13. *Il vous fera entrer dans*
 “ *toutes les verites*, as if this other sense, which is in the
 “ Vulgate, and which they have put into their note, *il vous*
 “ *enseignera toute verite*, did not answer exactly to the
 “ Greek. But John Bois has not thought the new translators worthy of approbation for changing *docebit*, which
 “ is, in our Latin edition, into another word. *Vetus*,
 “ says this learned Protestant, *docebit, non male nam et*
 “ *ὁ διδάσκων suo modo ὁδηγεῖ et ὁ ὁδηγῶν suo modo διδάσκει.*”
 Yet let it be observed, that here it is new interpreters, and not the Vulgate, who very well express the energy

* Ils ont suivi le sens grammatical du texte Grec en traduisant, *il vous fera entrer*, &c. comme si cet autre sens qui est dans la Vulgate, et qu’ils ont mit dans leur note, *il vous enseignera*, &c. ne repondoit pas exactement au Grec. Mais Jean Boys n’a pu approuver les nouveaux traducteurs, qui ont change *docebit*, qui est dans notre édition Latine en un autre mot. *Vetus*, &c. Hist. Crit. de Versions du N. T. ch. xxxvi.

of the Greek word, and that without either deserting the meaning, or darkening it, as the Vulgate, in the former case, has not scrupled to do. Here he has given, indeed, the most ample scope for retorting upon the Vulgate, in his own words, that ὅνυσ may indeed be explained by *docebit*, “but an explanation is not a translation.”

§ 8. But this is not all. Our critic objects also to the freedom which Erasmus has taken in translating the Greek preposition *μεν* in the forecited passage by the Latin *cum*. “Besides,” says he*, “although the Greek particle *μεν* signifies, in the style of the writers of the New Testament, which is conformable to that of the Seventy, *in* and *cum*, it had been better to translate, as it is in the Vulgate, *in virtute*, or *in potentia*, and to write on the margin that *in* signifies also *cum*, because there is but one single preposition which answers to them both in the Hebrew or Chaldaic language, with which the Greek of the New Testament often agrees, especially in this sort of prepositions.”

Now it is very remarkable, that there is nothing which he treats as more contemptible and even absurd in Arias Montanus, than this very attempt at uniformity in translating the Hebrew prepositions and other particles. “Can one,” says he†, “give the title of a

* De plus, bien que la particule Grecque *μεν* signifie dans le stile des ecrivains du Nouveau Testament qui est conforme a celui des Septante, *in* et *cum*, il eut ete mieux de traduire, comme il y a dans la Vulgate *in virtute* ou *in potentia*, et de mettre a la marge que *in* signifie aussi *cum*; parce qu’il n’y a qu’une seule preposition qui reponde a ces deux-la dans la langue Ebraique ou Caldaïque, a laquelle le Grec du N. T. est souvent conforme, sur-tout dans ces sortes de prepositions. N. T. liv. II. ch. xxii.

† Peut on donner la qualite d’interprete tres-exact a un traducteur qui renverse presque par tout le sens de son texte? En-effet, toute son erudition consiste a traduire les mots Hebreux a la lettre, selon leur signification la plus ordinaire, sans prendre garde si elle convient ou non, aux endroits ou il l’employ. Quand les mots Hebreux

“ very exact interpreter, to a translator, who almost
 “ every where confounds the sense of his text? In effect,
 “ all his erudition consists in translating the Hebrew
 “ words literally, according to their most ordinary signi-
 “ cation, without minding whether it agree or not with
 “ the context where he employs it. When the Hebrew
 “ words are equivocal, one ought, methinks, to have
 “ some regard to that signification which suits them in
 “ the places where they are found ; and it is ridiculous
 “ to assign them indifferently every sort of signification
 “ suitable or unsuitable. Yet this fault abounds in every
 “ part of the version of Arias Montanus, who has herein
 “ displayed very little judgment. He has, for example,
 “ translated, in almost every passage, the Hebrew pre-
 “ position *al* by the Latin *super* ; whereas it is well
 “ known that this proposition signifies in Hebrew, some-
 “ times *super*, sometimes *juxta*, sometimes *cum*. He
 “ has done the same in regard to the letter *lamed*, which
 “ answers to the French *pour*, where it is a mark of the
 “ dative. Thus the words of Genesis, which Pagnin
 “ had rendered clearly enough, *Dividat aquas ab aquis*,
 “ he has translated without any meaning, *Davidat aquas*
 “ *ad aquas*.”



sont equivoques, on doit, ce semble, avoir egard a la signification qui
 leur est propre selon les lieux ou ils se trouvent, et il est ridicule de
 mettre indifferement tous sorte de signification, soit qu'elle convien-
 ne, ou qu'elle ne convienne pas. Ce defect est cependant repandu
 dans toute la version d'Arias Montanus, qui a fait paroître en cela tres
 peu de jugement. Il a traduit, par exemple, presque en tous les en-
 droits la preposition Ebarique *al* par la preposition Latine *super* : et
 cependant on sait, que cette preposition signifie dans l'Ebreu tantot
super, tautot *juxta*, et quelquefois *cum*. Il a fait la meme chose a
 l'egard de la lettre *Lamed* laquelle repond au *pour* des Francois, ou
 elle est une marque du datif. C'est ainsi qu'au chapitre premier de
 la Genese, verset fixieme ou Pagnin avoit traduit assez nettement
Dividat aquas ab aquis, il a traduit sans aucun sens *Dividat aquas ad*
aquas. Hist. Crit. du V. T. liv. II. ch. xx.

Here in two parallel cases, for the question is the same in both, whether the sense or the letter merit most the attention of the translator, or more particularly, whether or not the prepositions of the original ought uniformly to be translated in the same way, without regard to the sense, our learned critic has pronounced two sentences perfectly opposite to each other. This opposition is the more flagrant, as Arias had actually taken the method which Simon insists that Erasmus ought to have taken. He followed the letter in the text, and gave the meaning by way of comment, on the margin. The second decision, however, we may reasonably conclude, is the decision of his judgment, as neither of the interpreters compared, Pagnin nor Arias, is a favourite with him; whereas the first is the decision merely of his affection, as Erasmus was opposed to the Vulgate.

§ 9. In further confirmation of the judgment I have just now given, it may be observed, that in every case wherein the Vulgate is not concerned, his verdict is uniform in preferring the sense to the letter. “There is,” says he *, “in this last revisal of the version of Geneva, “*Alors on commenca d’appeller du nom de l’Eternel*, “which yields an obscure, and even absurd meaning. “It is indeed true that Aquila has translated word for “word after the same manner; but he has followed “literally the grammaticaeal sense. Now, with the aid “of a very slight acquaintance with Hebrew, one

* Il y a dans cette derniere revision [de la version de Geneve] *Alors on commenca d’appeller du nom de l’Eternel*. Ce qui fait un sens obscur, et meme impertinent. Il est bien vrai qu’ Aquila a traduit mot pour mot de la meme maniere : mais il a suivi a la lettre le sens grammatical, et pour peu qu’on ait lu d’ Ebreu, on sait que cette facon de parler *appeller du nom* signifie *invoker le nom* de quelqu’un, principalement quand il est parle de Dieu. Hist. Crit. du V. T. liv. II. ch. xxiv.

“ might know that this phrase *appeller du nom* signifies to invoke the name, especially when the discourse is of God.” In like manner, when the Vulgate is concerned in the question, and happens to follow the sense in an instance wherein the version compared with it prefers the letter, we may be certain that our author’s decision is then for the sense. “ The Seventy,” he tells us †, “ have rendered *Επικαταρατος ου απο παντων των κτηνων*, where we have in the Vulgate, *maledictus es inter omnia animantia*: the Greek word *απο*, used by the Septuagint in this place, is unsuitable and nonsensical.” Such is the sentence which our author invariably pronounces on this truly senseless mode of translating.

But still it is with a secret exception of all the instances wherein this senseless mode of translating has been adopted by the Vulgate. For this adoption has instantly converted it into the only proper method, and the version which the plain sense of the passage indicates, must then be consigned to the margin ; for *an explanation is not a translation*.

§ 10. To the preceding remarks, I shall subjoin two more of Father Simon on the version of Erasmus, in which he cannot indeed accuse that learned interpreter of departing further either from the letter, or from the sense, than the Vulgate itself, but merely of leaving the Vulgate, and rendering the Greek word differently. Simon has in this cause a powerful ally, John Bois canon of Ely, a man whom, not without reason, he extols for his learning and critical sagacity ; and one who had, besides, such an attachment to the Vulgate, as exactly tallied with his own. For Bois in every instance

* Les Septante ont traduit *Επικαταρατος ου απο παντων των κτηνων*, ou il y a dans la Vulgate, *Maledictus et inter omnia animantia* : le mot Grec *απο*, dont les Septante se sont servis en cet endroit, n’y convient point, et ne fait aucun sens. Hist. Crit. du V. T. liv. II. ch. v.

wherein the Vulgate is literal, finds a freer method loose, profane, and intolerable ; and when the Vulgate follows more the sense than the letter, which is not unfrequently the case, no person can be more decisive than he, that the literal method is servile, barbarous, unmeaning, and such as befits only a school-boy.

But to return to Simon : “ Erasmus,” says he *, “ rendered not very appositely *obscurant* what in the “ Vulgate was *exterminant*, and in the Greek *αφανιζουσι*. “ John Bois, who has defended in this place the Latin “ interpreter, by the authority of Saint Chrysostom, “ who explains the verb *αφανιζουσι* by *διαφθειρουσι*, *they cor-* “ *rupt*, maintains that we ought to give this meaning “ to the Latin verb *exterminant*. He condemns the “ new interpreters who have translated otherwise under “ pretence that this word is not good Latin. *Parum* “ *fortasse eleganter*,” says he, “ *verbum αφανιζουσι sic redi-* “ *dit, sed apposite ut qui maxime.*” But how is the authority of Chrysostom concerned in the question? Chrysostom, indeed, affirms that *αφανιζουσι* is in this place equivalent to *διαφθειρουσι*, but says nothing at all of *exterminant*, the only word about which we are in doubt.

For my part, I believe I shall not be singular in thinking, that it is far from being apposite in the present application. “ John Bois,” he says, “ maintains that we “ ought to give the same meaning with *διαφθειρουσι* to the “ Latin verb.” But is it in the power of John Bois, or

* Il n'etoit pas a propos qu'Erasme traduisit *obscurant*, ou il y a dans la Vulgate *exterminant*, et dans le Grec *αφανιζουσι* (Matt. vi. 16.) Jean Bois qui a defendu en cet endroit l'interprete Latin par l'autorite de Saint Chrysostome, lequel explique le verbe *αφανιζουσι* par *διαφθειρουσι*, *corrompent*, pretend qu'on doit doner ce sens au verbe Latin *exterminant*. Il condamne les nouveaux interpretes qui ont traduit autrement, sous pretexte que ce mot n'est pas assez Latin. Si cette expression, dit-il, n'a rien d'elegant, au moins elle est tres propre. Hist. Crit. des Versions du N. T. ch. xxii.

of Richard Simon, or of both, to give what sense they please to a Latin verb? On this hypothesis, indeed, they may translate in any way, and defend any translation which they chuse to patronise. But if in Latin, as in all other languages, propriety must be determined by use, the word *exterminant* is in this place, I say not inelegant, but improper. It is not chargeable with inelegance, because used by good writers, but is charged with impropriety, because unauthorised in this acceptance. And even if it should not be quite unexampled, it must be admitted to be obscure and indefinite, on account of the uncommonness of the application.

§ 11. The other example follows * : “ Erasmus’ de-
 “ sertation of the ancient edition has often arisen from
 “ the belief that the Latin was not pure enough. For
 “ example, instead of saying *noluit consolari*, he has said
 “ *noluit consolationem admittere*. Yet *consolari* occurs
 “ in the passive in some ancient authors. Besides, this
 “ great exactness about the propriety of the Latin
 “ words in a version of the Scriptures is not always sea-
 “ sonable. The interpreter’s principal care should be
 “ to express well the sense of the original.” True.
 But to express the sense well, and to give it in proper words, are, in my apprehension, very nearly, if not entirely, coincident. I admit, indeed (if that be the author’s meaning), that it would not be seasonable to recur to circumlocution, or to affected and far-fetched expressions, and avoid such as are simple and perspicuous,

* Cet éloignement vient souvent de ce qu’il [Erasme] a crue que l’ancienne edition n’est pas assez Latine. Par exemple (dans Mat. ii. 18.) au lieu de *noluit consolari*, il a mis *noluit consolationem admittere*. On trouve cependant *consolari* au passif, dans d’anciens auteurs ; outre que cette grande exactitude pour la propriété des mots Latins, dans une version de l’Ecriture, n’est pas toujours de saison. L’on doit principalement prendre garde à bien exprimer le sens de l’original. Hist. Crit. des Versions du N. T. ch. xxii.

because not used by the most elegant writers. But this is not the case here. The expression which Erasmus has adopted, is sufficiently plain and simple; and, though *consolari* may sometimes be found in a passive signification, there can be no doubt that the active meaning is far the more common. Now, to avoid even the slightest ambiguity in the version, where there is nothing ambiguous in the original, would be a sufficient reason with any man but an Arias or an Aquila, for a greater deviation from the form of the expression, than this can reasonably be accounted.

§ 12. This critical historian is indeed so sensible of the futility of the greater part of his remarks on the version of Erasmus, that he, in a manner, apologises for it. "This sort of alterations," says he *, "so frequent
" in Erasmus's version, is generally of no importance;
" but it would have been more judicious to alter nothing
" in the ancient interpreter of the church, but what it
" was absolutely necessary to correct, in order to ren-
" der him more exact: and perhaps it would have
" been better to put the corrections in the margin
" in the form of remarks." This is a topic to which he is perpetually recurring. It was not unavailing for one who thought as Father Simon seems sometimes to have done, to use this plea as an argument against making new translations of the Bible into Latin: but it is not at all pertinent to obtrude it upon the readers (as he often does), in the examination of the versions actually made. The question, in regard to these, is, or

* Ces sortes de changemens qui sont frequents dans la Version d'Erasmus, sont la plupart de nulle importance; mais il estoit plus judicieux de ne changer dans l'ancien Interprete de l'Eglise, que ce qu'il estoit absolument necessaire de corriger, pour le rendre plus exact: et peut estre meme estoit il mieux de mettre les corrections a la marge en forme de remarque. Hist. Crit. des Versions du N. T. ch. xxi.

ought to be, solely concerning the justness of the version. Nor is it easy to conceive another motive for confounding topics so different, but to excite such prejudices in the readers, as may preclude a candid examination.

As to his critique upon the translation made by Erasmus, it appears to me, I own, exceedingly trifling. I believe every impartial reader will be disposed to conclude as much from the examples above produced. And I cannot help adding, in regard to the whole of his criticisms on that version, with the exception of a very few, that they are either injudicious, the changes made by the interpreter being for the better, or frivolous, the changes being, at least, not for the worse. I admit a few exceptions. Thus, the *cui servio* of the Vulgate, is preferable to the *quem colo* of Erasmus, as a version of ὃ λατρεύω, Rom. i. 9. and better suited to the scope of the passage. Λειτουργῶν δὲ αὐτῶν, Acts xiii. 2. could not have been more justly rendered than by the Vulgate, *ministrantibus autem illis*. The expression adopted by Erasmus, *Cum autem illi sacrificarent*, is like one of Beza's stretches, though on a different side. Simon's censure of this passage deserves to be recorded as an evidence of his impartiality, in his theological capacity at least, however much we may think him sometimes biassed as a critic. "Erasmus," says he *, "has limited to the sacrifice, or the public action which the Greeks call *liturgy*, and the Latins *mass*, that which, in this place, ought to be understood of the

* Il a limité au sacrifice ou a l'action publique que les Grecs appellant *liturgie*, et les Latins *messe*, ce qu'on doit entendre en ce lieu-la généralement du ministere et des fonctions des premiers ministres de l'église. Il n'a donc pas eu raison de reformer la version de l'ancien interprete, qui exprime tres bien a la lettre, et selon le sens, le verbe Grec λειτουργῶν. Hist. Crit. des Versions du N. T. ch. xxii.

“ ministry and functions in general, of the first minis-
 “ ters of the church. He had, therefore, no reason to
 “ reform the version of the ancient interpreter, who ex-
 “ presses agreeably both to the letter and to the sense,
 “ the Greek verb *λειτεργειν*.”

Erasmus soon had his imitators, in this particular, among the Romish translators into modern languages. *Corbin*, in his French version, rendered that passage, *Eux celebrans le saint sacrifice de la messe*. After him, *Father Veron*, *Les Apotres celebrent la messe au Seigneur*. “ The reason,” says Simon *, “ which Veron offers for translating it in this manner, is because
 “ the Calvinists had often asked him in what passage
 “ of Scripture it was mentioned that the Apostles ever
 “ said mass.” This plea of Veron is not unlike the mode of reasoning in his own defence, of which I had occasion formerly to produce some examples from Beza †. That father, that he might not again be at a loss for an answer to such troublesome querists as he had found in those disciples of Calvin, was resolved that, whether the mass had a place in the original or not, or even in the Vulgate, it should stand forth conspicuous in his translation, so that no person could mistake it. The reader will not be surprised to learn, that he was a controvertist by profession, as appears from his addition in the title of his book, “ Docteur
 “ en Theologie, Predicateur et Lecteur du Roi pour
 “ les Controverses, Depute par Nosseigneurs du Clerge,
 “ pour ecrire sur icelles.” And to show of what consequence he thought these particulars were to qualify

* La raison qu’il apporte de sa traduction en cet endroit, est que les Calvinistes lui avoient souvent demande en quel lieu de l’Ecriture il estoit marque que les apotres eussent dit la messe. Hist. Crit. des Versions du N. T. ch. xxxi.

† Diss. X. Part V. § 5, 6, 9.

him as a translator, he observes in the preface *, that “ the quality of holy writ well deserves, on several important accounts, that its translators should be doctors in theology, and especially well versed in controversies.” Simon’s observation on this sentiment merits our utmost attention : “ It is true,” says he †, “ that it were to be wished that those who meddle with translating the Bible, were learned in theology ; but it should be another sort of theology than the controversial ; for it frequently happens, that controvertists discover in the Bible things not in it, and that they limit the significations of the words by their own ideas.”

§ 13. But, to return to the detection I have attempted of Simon’s partiality as a critic, and of the contradictory arguments in which he is often involved by it ; we should think him sometimes as much attached to the letter, and even to the arrangement of the words in the original, as any devotee of the synagogue ; and at other times disposed to allow great freedoms in both respects. When we examine into the reason of this inconsistency, we always find that the former is a prelude to the defence of the Vulgate in general, or of some obscure and barbarous expression in that version ; the latter is often, but not always, in vindication of something in the Vulgate, expressed more freely than perhaps was expedient, or, at least, necessary ; for there are great inequalities in that translation. I say, in this

* La qualite de l’Ecriture sainte merite bien aussi pour divers chefs que ses traducteurs soient docteurs en theologie, et bien versez specialement aux controverses. Ibid.

† Il est vrai qu’il seroit a desirer que ceux qui se melent de traduire la Bible fussent scavans dans la theologie : mais ce doit etre une autre theologie que celle qui regarde la controverse ; car il arrive souvent que les controversistes voyent dans la Bible des choses qui n’y sont point, et qu’ils en limitent quelquefois les mots selonc leurs idees. Hist. Crit. des Versions du N. T. ch. xxxi.

case, *often*, but not *always*; because, as was hinted before, when there is no scope for party-attachment, his own good sense determines him to prefer those who keep close to the meaning before those who keep close to the letter.

“ It flows,” says he *, “ from want of respect for the
 “ writings of the Apostles, to transpose the order of
 “ their words, under pretence that this transposition
 “ forms a clearer and more natural sense. This may
 “ properly be remarked, but it is not allowable to
 “ make such a change in the text.” Again †, “ Peo-
 “ ple of sense will prefer the barbarism of the ancient
 “ Latin edition to the politeness of Erasmus, because
 “ it is no fault, in an interpreter of Scripture, to follow
 “ closely his original, and to exhibit even its transposi-
 “ tions of words. If the interpreter of the church does
 “ not employ Latin terms sufficiently pure, it is because
 “ he is determined to render faithfully the words of his
 “ original. It is easy to remedy, by short notes, such
 “ pretended faults.”

The preceding observations and reasoning he has himself answered in another place, in a way that is quite satisfactory. “ A translator of Scripture,” says he ‡,

* Ce n'est pas aussi avoir assez de respect pour les écrits des apôtres, que de transposer l'ordre des mots sous prétexte que cette transposition forme un sens plus net et plus naturel. Il est bon le remarquer; mais il ne'est pas permis de faire ce changement dans le texte. Hist. Crit. des Com. du N. T. ch. lx.

† Le gens de bon sens prefereront la barbarie de l'ancienne edition Latine a la politesse d'Erasme, parceque ce ne'st pas un defect dans un interprete de l'Ecriture de suivre fidelement son original, et d'en représenter jusqu'aux hyperbates. Si l'interprete de l'eglise ne s'explique pas en des termes Latins assez purs c'st qu'il s'est attaché a rendre fidelement le mots de son original. Il est aise de remedier a ces pretendus defauts par de petites notes.

‡ Un traducteur de l'Ecriture doi prendre garde a ne s'attacher pas entierement a l'ordre des mots qui est dans l'original; autrement

“ ought to take care not to attach himself entirely to
 “ the order of the words in the original ; otherwise, it
 “ will be impossible for him to avoid falling into am-
 “ biguities ; because the languages do not accord with
 “ each other in every thing.” Again * : “ A transla-
 “ tor ought not simply to count the words ; but he
 “ ought, besides, to examine in what manner they may
 “ be joined together, so as to form a good meaning ;
 “ otherwise his translation will be puerile and ridicu-
 “ lous.” In another place he is still more indulgent † :
 “ One ought, doubtless, to consider the difference of
 “ the languages : our manners and our expressions do
 “ not suit those of the ancient Orientals. For this rea-
 “ son, I agree with Father Amelote, that it was not ne-
 “ cessary that he should employ the conjunction *and*
 “ in all the places where it is found in the New Testa-
 “ ment, because this repetition shocks us ; as do also
 “ these other particles, *behold, now, then, because*. I
 “ am convinced that Amolete did right in substituting
 “ others in their stead.”

If it should be asked, Why does not Simon enjoin

il sera impossible qu'il ne tombe dans des equivoques, parce que les langues ne se rapportent pas en tout les unes aux autres. Hist. Crit. du V. T. liv. III. ch. ii.

* Un traducteur ne doit pas compter simplement les mots ; mais il doit de-plus examiner, de quelle maniere on les peut joindre ensemble pour former un bon sens ; autrement sa traduction sera puerile et ridicule. Hist. Crit. du V. T. liv. II. ch. xx.

† On doit a la verite considerer la difference de langues, nos manieres et nos expressions ne s'accordant point avec celles des anciens peuples d'Orient. Sur se pied la je conviens, avec le P. Amelote, qu'il n'a pas ete necessaire qu'il employat la conjunction *et* das tous les endroits ou elle se trouve dans le Nouveau Testament ; parce que cette repetition nous choque, aussi bien que ces autres particules, *voila, donc, or, parce que*. Je suis meme persuade qu'il en a pu substituer d'autres en leur place. Hist. Crit. des Versions du N. T. ch. xxxiii.

rather, in those places, to trace the letter, at all hazards, in the text, and recur to the margin, his never-failing resource on other occasions, for what regards the meaning? I know no pertinent answer that can be given, unless that, in the places just now quoted, he is not engaged in defending the obscurities, and even the nonsense, of the Vulgate, against the plain sense of other versions.

§ 14. To those above cited, I shall add but a few other specimens. "It is," says he *, "much more proper, in a translation of the sacred books into the vulgar tongue, to attach one's self, as much as possible to the letter, than to give meanings too free in quitting it." Again †, "This respect is due to the sacred books, which cannot be too literally interpreted, provided they be made intelligible." This sentiment appears moderate, on a general view; yet, when applied to particular cases, it will not be found to be that author's sentiment. And, what may be thought more extraordinary, this rule of his will be found to require, when judged by his own criticisms, both too much and too little.

First, it requires too much; because it implies that we are never to forsake the letter, unless when, by adhering to it, the expression might be rendered unintelligible. Yet, in a quotation lately given from that author, he admits, that the particles *and*, *behold*, *now*, *then*, *because*, may be either omitted or changed, and that not on account of their hurting the sense, which they rarely

* Il est bien plus à propos dans une traduction des livres sacrés en langue vulgaire, de s'attacher à la lettre autant qu'il est possible que de donner des sens trop libres en la quittant. Hist. Crit. des Versions du N. T. ch. xxxv.

† On doit avoir ce respect pour les livres sacrés qui ne peuvent être traduits trop à la lettre, pourvu qu'on se fasse entendre. Hist. Crit. des Versions du N. T. ch. xxxv.

do, but expressly, because the frequent recurrence of such words shocks us, that is, offends our ears. An additional evidence of the same thing is, the exception he takes to Munster's translation, which he declares to be too literal, and consequently rude, though, at the same time, he acknowledges it to be sufficiently intelligible *. The sacred books, then, may be too literally interpreted, though they be made intelligible. Assertions more manifestly contradictory it is impossible to conceive.

Secondly, the rule he has given us requires too little; because it evidently implies that the letter ought to be deserted, when to do so is necessary for expressing the sense perspicuously. Now, if that had been uniformly our critic's opinion, we should never have had so many recommendations of the margin for correcting the ambiguities, false meanings, and no meanings, which a rigorous adherence to the letter had brought into the text of the Vulgate, and which he will not permit to be changed in other versions.

§ 15. I have already given it as my opinion, that Father Simon's sentiments on this subject, when unbiassed by any special purpose, were rational and liberal. I have given some evidences of this, and intend here to add a few more. Speaking of the Greck version of the Old Testament, by Aquila the Jew, he says †, " One cannot excuse this interpreter's vicious affectation (which St Jerom has named κακοζηλια or *ridiculous zeal*), in translating every word of his text entirely by the letter, and in so rigid a manner, as to render

* Quoique sa version soit assez intelligible, elle a neanmoins quelque chose de rude, parce qu'elle suit trop la lettre du texte Ebreu. Hist. Crit. du V. T. liv. II. ch. xxi.

† On ne peut pas excuser cet interprete d'une affectation vicieuse (que St Jerome a nomme κακοζηλια, ou *zele ridicule*) d'autant qu'il a traduit chaque mot de son texte entierement a la lettre, et d'une maniere si rigoureuse, que cela a rendu sa version tout-a-fait barbare. Hist. Crit. du V. T. liv. II.

" his version altogether barbarous." Again *, " The
 " Seventy, who translate the Hebrew often too literally,
 " and sometimes even without minding the sense, do
 " not always exactly hit the meaning; and they ren-
 " der themselves obscure, by an excessive attachment
 " to the letter." Of Arias's translation he says †: " It
 " is true, that this version may be useful to those who
 " are learning Hebrew, because it renders the Hebrew
 " word for word, according to the grammatical sense;
 " but I do not think that one ought therefore to give
 " Arias Montanus the character of a *most faithful in-*
 " *terpreter*: on the contrary, one will do him much
 " more justice, in naming him a *most trifling inter-*
 " *preter*."

Agreeably to this more enlarged, and indeed, more accurate way of thinking, the critic did not hesitate to pronounce this expression of Munster: *Fructificate et augete et implete aquas in fretis*, much inferior to that of the Vulgate, *Crescite et multiplicamini, et implete aquas maris* &c. I am of the same opinion as to the passages compared, though I have no partiality to the Vulgate. Yet, by Simon's rule, above quoted, Munster's version here ought to be preferred. It is equally intelligible, and more literal. Nor is the word *fructificate* more exceptionable in point of Latinity, than many words in the Vulgate which he strenuously defends: ac-

* Les Septante qui traduisent souvent l'Ébreu trop à la lettre, et quelquefois même sans prendre garde au sens, ne font pas toujours un choix exact du véritable sens, et ils se rendent obscurs, pour s'attacher trop à la lettre. Hist. Crit. du V. T. liv. II. ch. xiii.

† Il est vrai que cette version peut être utile à ceux qui veulent apprendre la langue Ébraïque, parce qu'elle rend l'Hebreu mot pour mot, et selon le sens grammatical; mais je ne croi pas qu'on doive donner pour cela à Arias Montanus la qualité de *fidissimus interpres*: au contraire, on lui fera beaucoup plus de justice, en le nommant *imperitus interpres*. Hist. Crit. du V. T. liv. II. ch. xv.

‡ Ibid. Hist. Crit. du V. T. liv. II. ch. xvi.

cusing those who object to them, of an excess of delicacy, but ill suited to the subject. His friend, the canon of Ely, if it had been a term of the ancient interpreter, would have told us boldly, and, in my opinion, with better reason than when he so expressed himself, *Parum fortasse eleganter verbum פֶּרֶו* pheru, sic reddidit; sed apposite, ut qui maxime. The same fault, of being too literal, and sometimes tracing etymologies, he finds in Beza. “What has often deceived Beza,” says he*, “and the other translators of Geneva, is their thinking “to render the Greek more literally, by attaching themselves to express etymologies. They have not considered that it is proper only for school-boys to translate in “this manner.” To these let me add the testimony of his apologist, Hieronymus Le Camus †: “When they “render the Hebrew word for word, they do not speak “pure Greek. This Simon calls κακοζηλια, or a vicious “affectation familiar to Jewish interpreters, and occurring sometimes in the Septuagint. Thus, when they “turn some prepositions from Hebrew into Greek, they “retain the Hebrew idiom; for example, in Hebrew, the “comparative is expressed by the preposition *min*, which “the Seventy, and Aquila, often render *απο*, *from*; in

* Ce qui a souvent trompe Beze et les autres traducteurs de Geneve, c'est qu'ils ont cru rendre les mots Grecs plus a la lettre, s'ils s'attachoient a exprimer jusqu'aux etymologies. Ils n'ont pas considere qu'il n'y a que des ecoliers qui soient capables de traduire de cette maniere. Hist. Crit. des Versions du N. T. ch. xxxvi.

† Quando verba Ebraica ita reddunt, ut verbum de verbo expriment, minus Græce loquuntur; et hoc Simonius vocavit κακοζηλια, seu pravam affectationem Judæis interpretibus familiarem, quæ etiam interdum in septuaginta interpretibus occurrit. Sic dum quasdam præpositiones ex Ebræo faciunt Græcas, retinent dictionem Ebraicam; exempli causa, sermo Ebraicus comparativum exprimit per *min* quod 70 cum Aquila haud infrequenter reddunt *απο* *ab*. Tunc ista κακοζηλια sensum efficit obscurum. Hier. le Cam. De Responsione Vossii, edit. Edinb. 1685. p. 50.

“ which case, this κακοζηλια darkens the sense.” Was there none of this κακοζηλια then, in using the preposition *in* (where the idiom of the Latin, and the sense of the expression, required *cum*), in the phrase *in virtute* of the Vulgate * ?

§ 16. But it is certain that, whatever were his general sentiments on the subject, he no sooner descended to particular instances, than he patronized the free or the literal manner, just as the one or the other had been followed by the Vulgate. If he had said, in so many words, that the example of the ancient interpreter was a sufficient reason, the question would have been more simple. But, whatever weight this sentiment might have had with Romanists, to whom that version serves as a standard, it could not surely have had influence enough on Protestants, to make them sacrifice what they judged to be the sense of the unerring Spirit, in deference to the discovered mistakes of a fallible translator. It was, therefore, of importance to Father Simon, for the conviction of his Protestant readers, to shew, from the authentic principles of criticism, that, in every thing material, the old translator had judged better than any of the later interpreters: and, in prosecution of this momentous point, I have given a specimen of his wonderful versatility, in arguing. That I may not be misunderstood, I must, at the same time, add, that he does not carry his partiality so far as to refuse acknowledging, in the Vulgate, a few slips of no consequence, and nowise affecting the sense. To have acted otherwise, would have been too inartificial in that critic, as it would have exposed the great object of his treatise too much. Some concessions it was necessary that he should employ, as an expedient for gaining the acquiescence of his readers in points incomparably more important.

† Rom. i. 2. See § 7. of this Dissertation.

§ 17. I shall now finish what I have to remark upon his criticisms, with some reflections on those words which, in consequence of the frequency of their occurrence, both in the Vulgate, and in ancient ecclesiastical writers, he considers as consecrated, and as therefore entitled to be preferred to other words, which are equally significant, but have not had the same advantage of antiquity and theological use. I readily admit the title claimed in behalf of such words, when they convey exactly the idea denoted by the original terms, and are neither obscure nor ambiguous; nay, I do not object even to their ambiguity, when the same ambiguity is in the original term. And this is, in my opinion, the utmost which ought to be either demanded on one side, or yielded on the other. If, on account of the usage of any former interpreter, I admit words which convey not the same idea with the original, or which convey it darkly, or which convey also other ideas that may be mistaken for the true, or confounded with it; I make a sacrifice of the truths of the Spirit, that I may pay a vain compliment to antiquity, in adopting its phraseology, even when it may mislead. That the words themselves be equally plain and pertinent with any other words which might occur, appears to me so reasonable a limitation to the preference granted in favour of those used in any former version, that I do not know any topic by which I could convince persons of a different opinion, if the bare stating of the matter, as is done above, be not sufficient. But, perhaps, it will answer better to descend to particulars. It is only thus a person can be assured of making himself thoroughly understood.

§ 18. Simon, speaking of the Lutheran and Port Royal versions, says *, “ Neither of them retains almost

* Les uns et les autres ne retiennent presque rien de cet air vénérable et tout divin que l’Ecriture a dans les langues originales. On

“ any thing of that venerable and quite divine appear-
 “ ance which Scripture has in the original languages.
 “ One does not find in these versions, that simplicity of
 “ style which is diffused through the writings of the
 “ apostles and evangelists. This appears from the first
 “ words of the translation of Mons, where we read, *La*
 “ *genealogie de Jesus Christ*: in effect, the two Latin
 “ words, *liber generationis*, answering to two others in
 “ the Greek, signify *genealogy*. But an interpreter,
 “ who chuses to preserve that simple air which the sa-
 “ cred books have in the original tongues, will rather
 “ translate simply, *the book of the generation*. He will
 “ remark, at the same time, on the margin, that in the
 “ style of the Bible, one calls βιβλος γενεσεως, what the
 “ Greeks name γενεαλογια, *genealogy*; that the apostles
 “ have adopted this expression from the Greek version
 “ of the Seventy, who have thus expressed the *sepher-*
 “ *toldoth* of the Hebrews.”

Now it may be observed, that Simon himself speaks
 of it as unquestionable, that *genealogie* expresses the
 meaning. But he objects, that it is not so simple an ex-
 pression as *le livre de la generation*. If he had called
 it too learned a term for ushering in so plain a narra-

n'y trouve point cette simplicité de style qui est répandue dans les
 écrits des Évangélistes et des Apôtres. Cela paroît des les premiers
 mots de la traduction de Mons, où nous lisons, *la genealogie de Jesus*
Christ: et en effet ces deux mots Latins, *liber generationis*, qui re-
 pondent à deux autres qui sont dans le Grec, signifient *genealogie*.
 Mais un interprète qui voudra conserver cet air simple que les livres
 sacrés ont dans les langues originales, aimera mieux traduire simple-
 ment *le livre de la generation*. Il remarquera en même tems à la
 marge, que dans le style de la bible on appelle βιβλος γενεσεως ce que
 les Grecs nomment γενεαλογια, *genealogie*; que les Apôtres ont pris
 cette expression de la version Grecque des Septante, qui ont ainsi in-
 terprété le *sepher-toldoth* des Ébreux. Hist. Crit. des Versions du
 N. T. ch. xxxv.

tive as the Gospel, I should have thought the objection plausible. But when he speaks of simplicity, I am afraid that he has some meaning in that word which I am not acquainted with. I should never imagine, that of different ways of expressing the same idea, supposing the expressions in other respects equal, that should be accounted the least simple, which is in the fewest words. Or if the phrase, *le livre de la generation*, do not derive its superior simplicity from its being more complex; does it derive that quality from its being more obscure than *la genealogie*? I have been accustomed to consider plainness, rather than obscurity, as characteristic of simplicity. And, indeed, the chief fault I find in the former of these expressions, is its obscurity. The word *livre* is here used in a sense which it never has in French; as much may be said of the word *generation*; and consequently the phrase does not convey intelligibly the idea of the writer, or indeed any idea whatever. Our author's answer to this is, 'Give the sense on the margin;' that is, in other words, give the etymology of the phrase in the text, and the translation in the margin. Is not this the very method taken by Arias Montanus, whom our critic has, nevertheless, treated very contemptuously? Is not this hunting after etymological significations, the very thing he condemns so strongly in Beza, and some other modern interpreters? And where is the difference, whether the expression to be explained be a phrase or a compound word; for a compound word is no other than a contracted phrase? Γενεαλογια is but two words, γενεας λογος, contracted into one. This our author admits to be a just (and, I add, a literal) version of *sepher toldoth*. Now, if the evangelist had employed this, instead of βιβλος γενεσεως, Simon would have had the same reason for insisting that it ought to be rendered, in the text, *la*

parole de la generation, and that the meaning should be explained in the margin.

Sometimes, indeed, this way of interpreting, by tracing the etymology, is proper, because sometimes it conveys the sense with sufficient perspicuity, and with as much brevity as the language admits; but this is not the case always. Every body will allow that φιληδοναί could not be more justly rendered than *lovers of pleasure*, or φιλοθεοί than *lovers of God*. But συκοφανται is much better translated *false accusers*, than *informers concerning figs*; φιλοσοφοί, *philosophers*, than *lovers of wisdom*. The apostolical admonition, Col. ii. 8. Βλέπετε μη τις ὑμας εἰσάγῃ ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας, is certainly better rendered, *Beware lest any man seduce you through philosophy*, than, *Beware lest any man carry you off a prey, through the love of wisdom*; which, though it traces the letter, does not give the sense. Yet, in these cases, the terms may be pertinently explained in the margin, as well as in that mentioned by the critic. Now, to qualify one for the office of interpreter, it is requisite that he be capable of giving the received use of the phrases, as well as of the compound words, and of the compound words, as well as of the simple words.

There are cases in which I have acknowledged, that recourse to the margin is necessary; but such cases are totally different from the present, as will appear to the satisfaction of any one who has attended to what has been said * on that subject. But the method so often recommended by Simon, is, in my apprehension, the most bungling imaginable. It is unnaturally to disjoin two essential parts of the translator's business, the interpretation of words, and the interpretation of idioms, or phrases, allotting the text, or body of the book, for the one, and reserving the margin for the other. In conse-

* Diss. II. Part. I. § 5. Diss. VIII. throughout.

quence of which, the text will be often no better than a collection of riddles, or, what is worse, a jargon of unmeaning words; whilst that which alone deserves the name of interpretation, will be found in the margin. This naturally suggests a query, Whether the text might not as well be dispensed with altogether, as it would only serve to interrupt a reader's progress, distract his attention, and divide his thoughts? To this let me add another query, Whether there be any thing in the translations of Aquila, Malvenda, Arias Montanus, Pagnin, and Beza (for they all incur this stigma from our author, when they translate more literally than the Vulgate), which better deserves the denomination of a school-boy's version, than that which the author, in this place, so strongly patronizes?

§ 19. I observed, that compound words are nearly on the same footing with such phrases as βιβλος γενεσεως. This holds more manifestly in Hebrew, where the nouns which are said, by their grammarians, to be *in statu constructo*, are, in effect, compound terms. To combine them the more easily, a change is, in certain cases, made on the letters of the word which we should call the governing word; and when there is no change in the letters, there is often, by the Masoretic reading, a change in the vowel-points to facilitate the pronunciation of them as one word. In this way, *sepher-toldoth* is as truly one compound word in Hebrew, as γενεαλογια is in Greek, and of the same signification. There is a similar idiom in the French language, for supplying names, by what may be termed indifferently, phrases, or compound nouns. Such are, *gens d'armes*, *jet d'eau*, *aide de camp*. We should think a translator had much of the κακοζηλια, the vicious affectation so oft above mentioned, who should render them into English, *people of arms*, *cast of water*, *help of field*. Another evidence that this may justly be regarded as a kind of composi-

tion in Hebrew, is that, when there is occasion for the affix pronouns, though their connection be in strictness with the first of the two terms, they are annexed to the second, which would be utterly repugnant to their syntax, if both were not considered as making but one word, and consequently as not admitting the insertion of a pronoun between them. Thus, what is rendered, *Isaiah ii. 20. his idols of silver, and his idols of gold*, if the two nouns in each phrase were not conceived as combined into one compound term, ought to be translated *idols of his silver, and idols of his gold*, אלילי כסף, ואלילי זהב, which is not according to the genius of that language, for the affix pronouns are never transposed.

But when the words are considered in this (which I think is the true) light, as one compound name, there is the same reason for rendering them as our interpreters have done, that there would be to render ἡ φιλανθρωπία αὐτοῦ, *his love to men*, and not *love to his men*. In the same manner, שם קדשי *shem kodshi*, is *my holy name*, הר קדשי *har kodshi*, *my holy mountain*, and שמן קדשי *shemen kodshi*, *my holy oil*. These, if we should follow the letter in translating them, or, which is the same thing, trace the form of the composition, must be, *the name of my holiness, the mountain of my holiness, and the oil of my holiness*. In translating אלהי צדקי, *Psalm iv. 1. elohi tsidki*, rendered, in the common version, *O God of my righteousness*, I see no occasion with Dr Taylor, to make a stretch to find a meaning to the word answering to *righteousness*; the word, agreeably to the Hebrew idiom above exemplified, has there manifestly the force of an epithet, and the expression implies no more than *my righteous God*. In this way עם קדשו, *Isaiah lxiii. 18. gham kodshecha* (which is exactly similar), translated in the English Bible, after Tremellius, and much in the manner of *Arms, the peo-*

or so much as mentioning, in the preface, or in a note, that he had changed it, he should employ an expression which he had, in a work of high reputation, censured with so much severity in another *.

§ 21. Now if, from what has been said, it be evident, that his own principles, explicitly declared in numberless parts of his book, as well as right reason, condemn the servile method of tracing etymologies in words or phrases (for there is no material difference in the cases), to the manifest injury of perspicuity, and, consequently, of the sense; I know no tolerable plea which can be advanced in favour of such phrases, unless that to which he often recurs in other cases; *consecration by long use*. “Why,” he asks †, speaking of the Port Royal translation, “have they banished from this version many words, which long use has authorised, and which have been, so to speak, canonized in the

* I have, since these Dissertations were finished, been fortunate enough to procure a copy of Simon’s French translation of the New Testament; from which I find that his English translator has not misrepresented him. Without any apology either in the preface or in the notes, he adopts the very expression which he had in so decisive a manner condemned in the Gentlemen of Port Royal. Nay, so little does he value the rule which he had so often prescribed to others, to give a literal version in the text, and the meaning in the margin, that in most cases, as in the present, he reverses it; he gives the meaning in the text, and the literal version in the margin. I think, that in so doing, he judges much better; but if further experience produced this alteration in his sentiments, it is strange that he seems never to have reflected that he owed to the public some account of so glaring an inconsistency in his conduct; and to those translators whose judgment he had treated with so little ceremony an acknowledgement of his error. Simon’s translation, is, upon the whole, a good one, but it will not bear to be examined by his own rules and maxims.

† Pourquoi a-t-on banni plusieurs mots qu’un long usage a autorisés et qui ont été, pour ainsi dire, canonisés dans les églises d’Occident. Hist. Crit. des Versions du N. T. ch. xxxiv.

ple of thy holiness, is rendered in the Vulgate, and by Houbigant, *populum sanctum tuum, thy holy people*, and to the same purpose by the translator of Zurich and Castalio. This very thing, therefore, that the Seventy did not render *sepher-toldoth*, γενεαλογία, to which it literally, and in signification, answers, but βιβλος γενεσεως is an example of that κακοζηλια of which Jerom justly accuses them, and which Simon never fails to censure with severity in every translation where he finds it, except the Vulgate. As this phrase however, in consequence of its introduction by these interpreters, obtained a currency among the Hellenist Jews, and was quite intelligible to them, being in the national idiom, it was proper in the evangelist to adopt it. The case was totally different with those for whom the Latin version was made, whose idiom the words *liber generationis* did not suit, and to whose ears they conveyed only unmeaning sounds.

§ 20. I have never seen Mr Simon's French translation of the New Testament from the Vulgate, but I have an English version of his version, by William Webster, curate of St Dunstan's in the West. The English translator professes, in his dedication, to have translated literally from the French. Yet Matthew's Gospel begins in this manner: *The genealogy of Jesus Christ*. If Mr Webster has taken the freedom to alter Simon's phrase, he has acted very strangely, as it is hardly in the power of imagination to conceive a good reason for turning that work (which is itself but a translation of a translation) into English; unless to show, as nearly as possible, that eminent critic's manner of applying his own rules, and to let us in to his notions of the proper method of translating holy writ. And if, on the other hand, Simon has actually rendered it in French, *La genealogie*, it is no less strange that, without assigning a reason for his change of opinion,

“ Western churches ?” He does not, indeed, plead this in defence of the words *liber generationis*, though in my opinion, the most plausible argument he had to offer. But as it is a principal topic with him, to which he often finds it necessary to recur, it will require a more particular examination.

§ 22. Where we have, in the Greek, says he *, *ευαγγελιζονται*, “ and in the Vulgate *evangelizantur*, Erasmus “ has translated, *Lætum evangelii accipiunt nuntium*. “ He explains, by several words, what might have been “ rendered by one only, which is not, indeed, Latin, “ but, as the learned John Bois remarks, it is ancient, “ and is, besides, as current as several other words “ which ecclesiastic use has rendered familiar. He “ adds, in the same place, that he is not shocked with “ this expression in our Vulgate, *qui non fuerit scandalizatus*, because he is for allowing the Gospel to speak “ after its own manner. Erasmus has translated *Quis-* “ *quis non fuerit offensus*, which is better Latin.” In regard to the last expression, he has a similar remark in his critique on the version of Mons. “ These words,” says he †, “ *Si oculus tuus dexter scandalizat te*, the

* Ou il y a dans le Grec (Mat. xi. 5.) *ευαγγελιζονται*, et dans la Vulgate *evangelizantur*, Erasme a traduit *lætum Evangelii accipiunt nuntium*. Il explique par plusieurs mots ce qu’il pouvoit rendre par un seul, qui n’est pas a la verite Latin, mais, comme le docte Jean Bois a remarque, il est ancien, et il est aussi bien de mise que plusieurs autres mots auxquels l’usage de l’eglise a donne cours. Il ajoute au meme endroit, qu’il n’est point choqué de cette expression qui est dans notre Vulgate, *qui non fuerit scandalizatus*, parce qu’il souffre volontiers que l’Evangile parle a sa maniere. Erasme a traduit, *quisquis non fuerit offensus* ; ce qui est plus Latin. Hist. Crit. des Versions du N. T. ch. xxii.

† Ces paroles (Mt. v. 29.), *Si oculus tuus dexter scandalizat te*, Messieurs de Port Royale ont traduit par celles ci, *Si votre œil droit vous est un sujet de scandale et de chute*. Ils disent que le mot de *scandale* tout seul donne d’ordinaire une autre idee, et qu’ils se prend

“ Gentlemen of Port Royal have translated, *Si votre œil*
 “ *droit vous est un sujet de scandale et de chute.* They
 “ say that the word *scandale*, by itself, conveys com-
 “ monly another idea, denoting that which shocks us,
 “ not that which makes us fall. But St Jerom, whom
 “ they pretend to imitate, was not so delicate. We
 “ should not, however, have found fault with their ex-
 “ plaining the word *scandale*, scandal, by the word
 “ *chute*, fall: but this explanation ought to have been
 “ in the margin, rather than in the text of the version.”

§ 23. As to what regards the proper version of the words *ευαγγελίζω* and *ευαγγελιον*, I have explained myself fully in some former Dissertations*, and shall only add here a few things suggested by the remarks above quoted. First, then, Mr Simon condemns it much in a translator, to explain, by several words, what might have been rendered by one only. I condemn it no less than he. But by the examples produced, one would conclude that he had meant, not *what might have been*, but *what could not have been*, rendered by one only; for *evangelizantur* is not a version of *ευαγγελιζονται*, nor *scandalizatus fuerit* of *σκανδαλισθη*. This is merely to give the Greek words something of a Latin form, and so evade translating them altogether. A version, composed on this plan, if without absurdity we should call it a version, would be completely barbarous and unintelligible. There are a very few cases wherein it is necessary to retain the original term. These I have described already†. But neither of the words now men-

pour ce qui nous choque, et non pas pour ce qui nous fait tomber. Mais St Jerome qu'ils pretendent imiter, n'a point eu cette delicatesse. On ne trouve pas néanmoins mauvais qu'ils aient explique le mot de scandale par celui de chute: mais cette explication devoit plutot etre a la marge, que dans le texte de la version. Hist. Crit. des Versions du N. T. ch. xxxv.

* Diss. V. Part. II. Diss. VI. Part V. † Diss. VIII. passim.

tioned falls under the description. And common sense is enough to satisfy us, that when a word cannot be translated intelligibly by one word only, the interpreter ought to employ more. *Verba ponderanda sunt*, says Houbigant *, *non numeranda---Neque enim fieri potest, ut duarum linguarum paria semper verba paribus respondeant.*

Secondly, that a word is familiar to us, is no evidence that we understand it, though this circumstance, its familiarity, often prevents our discovering that we do not understand it.

Thirdly, ecclesiastical use is no security that the word, though it be understood, conveys to us the same idea which the original term did to those to whom the Gospels were first promulged. In a former Dissertation, the fullest evidence has been given, that in regard to several words, the meaning which has been long established by ecclesiastic use, is very different from that which they have in the writings of the New Testament.

Fourthly, that to render the plain Greek words *σκανδαλίζω* and *εὐαγγελίζω* into Latin, by the words *scandalizo* and *evangelizo*, which are not Latin words, is so far from allowing the Gospel to speak after its own manner (as Bois calls it), that it is, on the contrary, giving it a manner of speaking the most different from its own that can be imagined. This I intend soon to evince, even from Simon himself, though, in the passage above referred to, he seems to have adopted the sentiment of the English critic.

Lastly, the argument implied in the remark, that Jerom had not so much delicacy as the translators of Port Royal, because he did not scruple to employ the word *scandalizo*, though not Latin, in his Latin version admits a twofold answer. The first is, Jerom did wrong

* Proleg. Cap. V. Art. III.

in so doing. Simon acknowledges that he was neither infallible nor inspired; he acknowledges, further, that he might, and in a few instances, did mistake, and, by consequence, not implicitly to be followed. “It would be wrong,” says the critic, in a passage formerly quoted, “to imitate the faults of St Jerom, and to pay greater deference to his authority than to the truth.” The second answer is, that the cases are not parallel. *Scandalum* was not a Latin word; consequently, to those who understood no Greek, it was obscure, or if you will, unintelligible. This is the worst that could be said. Jerom, or whoever first introduced it into the Latin version, had it in his power to assign it, in a note, what sense he pleased. But *scandale* was a French word, before the translators of Mons had a being; and it was not in their power to divert it from the meaning which general use had given it long before. Now, as they justly observe, in their own vindication, the import of the French word did not coincide with that of the original; they were, therefore, by all the rules of interpretation, obliged to adopt another. Jerom, by adopting the word *scandalum*, darkened the meaning; they, by using the word *scandale*, would have given a false meaning. Their only fault, in my opinion, was their admitting an improper word into their version, even though coupled with another which expresses the sense.

§ 24. But, as our author frequently recurs to this topic, the consecration of such words by long use, it will be proper to consider it more narrowly. Some have gone further on this article than our author is willing to justify. “Sutor,” says he*, “pretended, that it was

* Sutor pretendoit qu’il n’etoit pas plus permis de faire de nouvelles traductions de la Bible, que de changer le stile de Cicéron en un autre. *Nonne injuriam faceret Tullio, qui ejus stylum immutare vellet?* Mais n’en déplaise a ce theologien de Paris, il y a bien de la

“ not more allowable to make new translations of the
 “ Bible, than to change the style of Cicero into another.
 “ *Nonne injuriam faceret Tullio, qui ejus stylum immu-*
 “ *tare vellet?* But, by the leave of this Parisian theo-
 “ logist,” says Simon, “ there is a great difference be-
 “ tween reforming the style of a book, and making a
 “ version of that book. One may make a translation
 “ of the New Testament from the Greek, or from the
 “ Latin, without making any change in that Greek or
 “ that Latin.” The justness of this sentiment is self-
 evident ; and it is a necessary consequence from it, that
 if the words and phrases in the version convey the same
 ideas and thoughts to the readers, which those of the
 original convey, it is a just translation, whatever con-
 formity or disconformity in sound and etymology there
 may be between its words and phrases, and the words
 and phrases of the original, or of other translations.

Of this Simon appears, on several occasions, to be
 perfectly sensible, insomuch that he has, on this very
 article, taken up the defence of Castalio against Beza,
 who had attacked, with much acrimony, his innova-
 tions in point of language. “ It is not, as Beza very
 “ well said,” (I quote Beza here as quoted by Simon *)
 “ so much my opinion, as that of the ablest ecclesiastic
 “ writers, who, when they discourse with the greatest
 “ elegance concerning sacred things, make no alteration
 “ on the passages of Scripture which they quote.”

difference entre reformer le stile d'un livre, et faire une version de ce
 meme livre. On peut faire une traduction du Nouveau Testament
 sur le Grec, ou sur le Latin, sans toucher a ce Grec, ni a ce Latin.
 Hist. Crit. des Versions du N. T. ch. xxi.

* Cè n'est pas, dit il fort bien, tant mon sentiment, que celui des
 plus habiles ecrivains ecclesiastiques, lesquels, quand meme ils par-
 lent avec le plus de politesse des choses sacrees, ne changent rien
 dans les passages de l'Ecriture qu'ils citent. Hist. Crit. des Ver-
 sions du N. T. ch. xxiv.

Though this verdict of Beza is introduced with manifest approbation, *dit-il fort bien*, and though, in confirmation of it, he adds, that both Beza and Castalio have taken, in this respect, unpardonable liberties, yet it is very soon followed by such a censure as, in my opinion, invalidates the whole. “There is, nevertheless,” says he *, “some exaggeration in this reproach. For the “question here is about the version of the sacred books, “and not about the original ; so that one cannot ob- “ject to Castalio, as Beza does, his having changed the “words of the Holy Spirit, or, as he expresses it, *divi- “nam illam Spiritus Sancti eloquentiam*. It is certain “to adopt the style of the ministers of Geneva, that the “Holy Spirit did not speak Latin. Wherefore, Cas- “talion might well put, in his Latin translation, *lotio* and “*genii*, instead of *baptisma* and *angeli*, without chang- “ing aught in the expressions of the Holy Spirit.” The moderation and justness of his sentiments here, do not well accord either with the high claims which, in favour of ecclesiastic terms, he makes to consecration, canonization, &c. or with the accusations brought, on this very article, against Erasmus and others.

Wherein does the expression of Theodore Beza, in calling those ancient words and phrases of the Vulgate, *divinam illam Spiritus Sancti eloquentiam*, differ, in import, from that given by John Bois, who says in reference to them, *Libenter audio Scripturam suo quidem*

* Il y a néanmoins de l'exaggeration dans ce reproche. Car il n'est ici question que de la version des livres sacres, et non pas de l'original ; et ainsi l'on ne peut pas objecter a Castalio, comme fait Beze, d'avoir change les paroles du Saint Esprit, ou, comme il parle, *divinam illam Spiritus Sancti eloquentiam*. Il est certain que le Saint Esprit, pour se servir des termes des ministres de Geneve, n'a point parle Latin. C'est pourquoi Castalio a pu mettre dans sa traduction Latine *lotio* et *genii* au lieu de *baptisma* et *angeli*, sans rien changer pour cela dans les expressions du Saint Esprit. Hist. Crit. des Versions du N. T. ch. xxiv.

modo, suoque velut idiomate loquentem? May it not be replied, just as pertinently to Bois as to Beza: "The question here is about the version of the sacred books, and not about the original. It is certain that as the Holy Spirit did not speak Latin, the Scriptures were not written in that language." Their phrases and idioms, therefore, are not concerned in the dispute; for, if those expressions, concerning which we are now enquiring, be not the language of the Holy Spirit, as Simon himself maintains that they are not; neither are they the language of the Scriptures. Thus, the same sentiment, with an inconsiderable difference in the expression, is quoted by our author, with high approbation from the canon of Ely, as worthy of being turned into a general rule*, and with no little censure from the minister of Geneva.

§ 25. I have often had occasion to speak of the obscurity of such terms, and I have shown† the impropriety of several of them, as conveying ideas very different from those conveyed by the words of the original, rightly understood: and though this alone would be a sufficient reason for setting them aside, sufficient, I mean, to any person who makes more account of obtaining the mind of the Spirit, than of acquiring the dialect of uninspired interpreters; the very reason for which the use of them is so strenuously urged by Simon and others, appears to me a very weighty reason against employing them. They are, say these critics, consecrated words; that is, in plain language, they are, by the use of ecclesiastic writers, become a sort of technical terms in theology. This is really the fact. Accordingly, those words

* Cette reflexion doit servir de regle pour une infinite d'endroits du Nouveau Testament, ou les nouveaux traducteurs ont affecté de s'éloigner de l'ancienne edition Latine. Ibid. ch. xxii.

† Diss. IX. throughout.

hardly enter into common use at all. They are appropriated as terms of art, which have no relation to the ordinary commerce of life. Now, nothing can be more repugnant to the character of the diction employed by the sacred writers; their being, in their language, nothing to which we can apply the words scholastic or technical. On the contrary, the inspired penmen always adopted such terms as were in familiar use with their readers on the most common occurrences. When the Evangelist tells us, in Greek, Luke ii. 10. that the angel said to the shepherds, *Εὐαγγελίζομαι ὑμῖν*, he represents him as speaking in as plain terms to all who understood Greek, as one who says in English, *I bring you good news*, speaks to those who understand English. But will it be said, that the Latin interpreter spoke as plainly to every reader of Latin, when he said, *Evangelizo vobis*? Or does that deserve to be called a version, which conveys neither the matter nor the manner of the author? Not the matter, because an unintelligible word conveys no meaning; not the manner, because what the author said simply and familiarly, the translator says scholastically and pedantically. Of this, however I do not accuse Jerom. The phrase in question was doubtless one of those which he did not think it prudent to meddle with.

§ 26. Nor will their method of obviating all difficulties, by means of the margin, ever satisfy a reasonable person. Is it proper, in translating an author, to make a piece of patchwork of the version, by translating one word, and mis-translating, or leaving untranslated, another, with perpetual references to the margin, for correcting the blunders intentionally committed to the text? And if former translators have, from superstition, from excessive deference to their predecessors, from fear of giving offence, or from any other motive, been induced to adopt so absurd a method, shall we think ourselves obliged to imitate them? Some seem strange-

ly to imagine, that to have, in the translation, as many as possible of the articulate sounds, the letters and syllables of the original, is to be very literal, and consequently, very close. If any chuse to call this literal, I should think it idle to dispute with him about the word; but I could not help observing that, in this way, a version may be very literal, and perfectly foreign from the purpose. Nobody will question that the English word *pharmacy* is immediately derived from the Greek *φάρμακεια*, of which it retains almost all the letters. Ought we, for that reason, to render the Greek word *φάρμακεια*, *pharmacy*, in the catalogue the apostle has given us of the works of the flesh, Gal. v. 19, 20, 21.? Must we render *παροξυσμός* *paroxysm*, Acts xv. 39. and *παράδοξα* *paradoxes*? Luke v. 26. *Idiot* is, by this rule, a literal version of the Greek *ιδιωτης*. But an interpreter would be thought not much above that character, who should render it so in several places of Scripture, Acts iv. 13. 1 Cor. xiv. 16, 23, 24. 2 Cor. xi. 6. Yet, if this be not exhibiting what Beza denominates *divinam illam Spiritus Sancti eloquentiam*; or what Bois, with no better reason, calls *Scripturam suo quidem modo, suoque velut iliomate loquentem*, it will not be easy to assign an intelligible meaning to these phrases.

But, if such be the proper exhibition of the eloquence of the Spirit, and of the idiom of Scripture, it will naturally occur to ask, Why have we so little, even in the Vulgate, of this divine eloquence? Why do we so seldom hear the Scripture, even there, speak in its own way and in its native idiom? It would have been easy to mutilate all, or most of the Greek words, forming them in the same manner as *evangelizatus* and *scandalizatus* are formed, and so to turn the whole into a gibberish, that would have been neither Greek nor Latin, though it might have had something of the articulation of the one language, and of the structure of the other. But

it is an abuse of speech, to call a jargon of words, wherein we have nothing but a resemblance in sound, without sense, the eloquence of the Holy Spirit, or the idiom of the Scriptures.

It is sometimes made the pretence for retaining the original word, that it has different significations, and, therefore, an interpreter, by preferring one of these, is in danger of hurting the sense. Thus, the Rhemish translators, who render *ἄλλον παρακλητον δώσει ὑμιν*, John xiv. 16. *He will give you another paraclete*, subjoin this note: “*Paraclete*, by interpretation, is either a “comforter, or an advocate; and therefore, to translate “it by any one of them only, is, perhaps, to abridge the “sense of this place:” to which Fulke, who publishes their New Testament along with the then common version, answers very pertinently, in the note immediately following: “If you will not translate any words that “have diverse significations, you must leave five hundred more untranslated than you have done.” But there is not even this poor pretence for all the consecrated barbarisms. The verb *εὐαγγελίζομαι* never occurs in the Gospels in any sense but one, a sense easily expressed in the language of every people.

§ 27. It may be replied, ‘If you will not admit with ‘Beza, that this mode of writing is the eloquence of the ‘Spirit, or with Bois, that it is the idiom of Scripture, ‘you must at least allow, with Melancthon, that it is the ‘language and style of the church: *Nos loquamur cum ‘ecclesia. Ne pudeat nos materni sermonis. Ecclesia ‘est mater nostra. Sic autem loquitur ecclesia.*’ This comes indeed nearer the point in hand. The language of the Latin church is, in many things, founded in the style introduced by the ancient interpreters. But it ought to be remembered, that even the Latin church herself does not present those interpreters to us as infallible, or affirm that their language is irreprehensible.

And if she herself has been anyhow induced to adopt a style that is not well calculated for conveying the mind of the Lord: nay, which in many things darkens, and in some misrepresents it, shall we make less account of communicating clearly the truths revealed by the Spirit, than of perpetuating a phraseology which contributes to the advancement of ignorance, and of an implicit deference in spiritual matters to human authority? On the contrary, if the church has, in process of time, contracted somewhat of a Babylonish dialect, and thereby lost a great deal of her primitive simplicity, purity, and plainness of manner; her language cannot be too soon cleared of the unnatural mixture, and we cannot too soon resume her native idiom. To act thus is so far from being imputable to the love of novelty, that it results from that veneration of antiquity which leads men to ask for the old paths, and makes the votaries of the true religion desirous to return to the undisguised sentiments, manner, and style of holy writ, which are evidently more ancient than the oldest of these canonized corruptions. This is not to relinquish, it is to restore the true idiom of Scripture: with as little propriety is such a truly primitive manner charged with the want of simplicity. A technical or learned style is of all styles the least entitled to be called *simple*; for it is the least fitted for conveying instruction to the simple, to *babes* in knowledge, the character by which those to whom the Gospel was first published were particularly distinguished, Matt. xi. 25. Luke x. 21. Whereas the tendency of a scholastic phraseology, is, on the contrary, to hide divine things from babes and simple persons, and to reveal them only to sages and scholars. Never, therefore, was controvertist more unlucky in his choice of arguments than our opponents on this article are in urging the plea of simplicity and that of Scripture idiom, topics manifestly subversive of their cause.

§ 28. The impropriety of changing, on any pretext, the consecrated terms, and the impropriety of giving to the people within the pale of the Roman church, any translation of Scripture into their mother-tongue, unless from the Vulgate, are topics to which Father Simon frequently recurs. And it must be acknowledged, that on this hypothesis, which puts the authority of tradition on the same foot with that of Scripture, and makes the church the depositary and interpreter of both, there appears a suitableness in his doctrine. He admits, however, that the translation she has adopted, is not entirely exempted from errors, though free from such as affect the articles of faith, or rules of practice. The propriety of translating only from the Vulgate, he maintains from this single consideration, its being that which is read for Scripture daily in their churches.

Now this argument is of no weight with Protestants, and appears not to be entitled to much weight even with Roman Catholics. If there be no impropriety in their being supplied with an exact version of what is read in their churches; neither is there any impropriety in their being supplied with an exact version of what was written by the inspired penmen, for the instruction of the first Christians. This appears as reasonable and as laudable an object of curiosity even to Romanists as the other. Nay, I should think this, even on Simon's own principles, defensible. The sacred penmen were infallible, so was not the ancient interpreter. He will reply, 'But ye have not the very hand-writings of the Apostles and Evangelists. There are different readings in different Greek copies. Ye are not, therefore, absolutely certain of the conformity of your Greek in every thing, any more than we are of our Latin to those original writings.' This we admit, but still insist that there is a difference. The Latin has been equally exposed with the Greek to the blun-

ders of transcribers. And as, in some things, different Greek copies read differently, we receive that version, with other ancient translations, to assist us in doubtful cases to discover the true reading. But the Vulgate, with every other version, labours under this additional disadvantage, that, along with the errors arising from the blunders of copiers, it has those also arising from the mistakes of the interpreter.

§ 29. But, in fact, the secret reason both for preserving the consecrated terms, and for translating only from the Vulgate, is no other than to avoid, as much as possible, whatever might suggest to the people, that the Spirit says one thing and the Church another. It is not according to the true principles of ecclesiastical policy, that such differences should be exposed to the vulgar. This the true sons of the church have discovered long ago. “Gardiner,” says Bishop Burnet *, “had a singular conceit. He fancied there were many words in the New Testament of such majesty that they were not to be translated, but must stand in the English Bible as they were in the Latin. A hundred of these he put into a writing, which was read in convocation. His design in this was visible, that if a translation must be made, it should be so daubed all thro’ with Latin words, that the people should not understand it much the better for its being in English. A taste of this the reader may have by the first twenty of them; *ecclesia, pœnitentia, pontifex, ancilla, contritus, olo-causta, justitia, justificatio, idiota, elementa, baptizare, martyr, adorare, sandalium, simplex, tetrarcha, sacramentum, simulacrum, gloria*. The design he had of keeping some of these, particularly the last save one, is plain enough, that the people might not discover that visible opposition which was between the Scriptures

* History of the Reformation in England, book iii. year 1542.

“ and the Roman Church, in the matter of images.
“ This could not be better palliated, than by disguising
“ these places with words that the people understood
“ not. Thus far the bishop.

§ 30. It would not be easy to conjecture why Gardiner, that zealous opposer of the reformation, selected some of the words above mentioned as proper to be retained, unless by their number and frequent recurrence, to give an uncouth and exotic appearance to the whole translation. In regard to others of them, as the bishop justly remarks, the reason is obvious. And it is to be regretted that that historian has not inserted in his valuable work the whole catalogue. Nothing could serve better to expose the latent but genuine purpose of the consecrated terms. Not that any judicious person can be at a loss to discover it; but the more numerous the examples are, the evidence is the stronger. The meaning of common words is learnt solely from common usage, but the import of canonized words can be got only from canonical usage. We all know what an *image* is, it being a word in familiar use; we therefore find no difficulty in discovering what we are forbidden to worship by the command which forbids the worship of images. Whereas, had the word *simulacrum*, quite unused before, been substituted for image, it would have, doubtless, acquired a currency on theological subjects; but, being confined to these, would have been no better than a technical term in theology, for the meaning of which recourse must be had to men of the profession. Nor would it have required of the casuist any metaphysical acuteness in distinguishing, to satisfy those whom he taught to worship *images*, that they were in no danger of adoring a *simulacrum*.

§ 31. To prevent mistakes, it may not be improper to observe that the word *simulacrum* in the Vulgate itself is no more a term of art than *similitudo* or *imago* are, for they are all words in familiar use in Latin; but *simul-*

acrum is not in familiar use in English, though *similitude* and *image* are, which are both formed from Latin words of the same signification. It is not, therefore, their affinity, or even identity in respect of sound, but their difference in respect of use, which stamps nearly related words, or what we call convertible terms with these different characters, in different languages. Thus *εὐαγγελίζω* and *σκανδαλίζω* are common, not technical terms in the Greek New Testament; but *evangelizo* and *scandalizo* in the Vulgate are the reverse, technical not common. Now it is for this reason, I say, that to adopt, without necessity, such terms in a language to which they do not belong, and in which consequently they are unknown, or known merely as professional terms, is to form a style the very reverse of what I should call the eloquence of the Holy Spirit, and the proper idiom of the Scriptures. For a greater contrast to the plain and familiar idiom of Scripture, and the eloquence of the Spirit, addressed entirely to the people, than a style that is justly denominated dark, learned, and technical, it is impossible to conceive.

Let it be observed, therefore, that it is the use, not the etymology, to which, in translating, we ought to have respect, either in adopting, or in rejecting an expression. A word is neither the better nor the worse for its being of Greek or Latin origin. But our first care ought to be, that it convey the same meaning with the original term; the second, that it convey it as nearly as possible in the same manner, that is, with the same plainness, simplicity, and perspicuity. If this can be done with equal advantage by terms which have obtained the sanction of ecclesiastic use, such terms ought to be preferred. For this reason, I prefer *just* to virtuous, *redeemer* to ransomer, *saviour* to deliverer. But if the same meaning be not conveyed by them, or not conveyed in the same manner, they ought to be rejected. Otherwise the real dictates of the Spirit, and the unadulterated idiom

of Scriptuse, are sacrificed to the shadowy resemblance, in sound and etymology, of technical words and scholastic phrases.

§ 32. Such, upon the whole, are my sentiments of the regard which, in translating holy writ into modern languages, is due to the practice of former translators, especially of the authors of the Latin Vulgate. And such, in particular, is my notion of those words which, by some critics, are called *consecrated*, and which, in general, in respect of the sense, will not be found the most eligible; nay, by the use of which, there is greater hazard of deserting that plainness and that simplicity which are the best characteristics of the Scripture style, than by any other means I know.

PART II.

The Regard due to the English Translation.

HAVING been so particular in the discussion of the first part of this inquiry, namely, the regard which, in translating the Scriptures, is due to the manner wherein the words and phrases have been rendered by the authors of the Vulgate, it will not be necessary to enter so minutely into the second part, concerning the regard which an English translator owes to the expressions adopted, in the common translation. The reasons for adopting, or for rejecting, many of them, are so nearly the same in both cases, that, to avoid prolixity by unnecessary repetitions, I shall confine myself to a few observations which the special circumstances affecting the common English version naturally give rise to.

§ 2. That translation, we all know, was made at a time when the study of the original languages, which

had been long neglected, was just revived in Europe. To this, the invention of printing first, and the reformation soon afterwards, had greatly contributed. As it grew to be a received doctrine among Protestants, that the word of God, contained in the Scriptures, is the sole infallible rule which he has given us of faith and manners, the ineffable importance of the study of Scripture was perceived more and more every day. New translations were made, first into Latin, the common language of the learned, and afterwards into most European tongues. The study of the languages naturally introduces the study of criticism, I mean that branch of criticism which has language for its object ; and which is, in effect, no other than the utmost improvement of the grammatical art. But this, it must be acknowledged, was not then arrived at that perfection, which, in consequence of the labours of many learned and ingenious men, of different parties and professions, it has reached since. What greatly retarded the progress of this study in the first age of the reformation, was the incessant disputes in which the reformers were engaged about the articles of doctrine, ecclesiastical polity, and ceremonies, both with the Romanists, and among themselves. This led them insensibly to recur to the weapons which had been employed against them, and of which they had at first spoken very contemptuously, the metaphysical and unintelligible subtleties of school-divinity.

This recourse was productive of two bad consequences. First, it diverted them from the critical study of the sacred languages, the surest human means for discovering the mind of the Spirit; secondly, it infused into the heads of the disputants, prepossessions in favour of such particular words and phrases as are adapted to the dialect and system of the parties to which they severally attached themselves ; and in prejudice of those words and phrases which seem more suitable to the style and

sentiments of their adversaries. There is, perhaps, but too good reason for adding an evil consequence produced also upon the heart, in kindling wrath and quenching charity. It was when matters were in this situation, that several of the first translations were made. Men's minds were then too much heated with their polemic squabbles, to be capable of that impartial, candid, and dispassionate examination, which is so necessary in those who would approve themselves faithful interpreters of the oracles of God. Of an undue bias on the judgment in translating, in consequence of such perpetual wranglings, I have given some specimens in a former Dissertation*.

§ 3. In regard to the common translation, though not entirely exempted from the influence of party and example, as I formerly had occasion to shew †, it is, upon the whole, one of the best of those composed so soon after the Reformation. I may say justly that, if it had not been for an immoderate attachment, in its authors, to the Genevese translators, Junius, Tremellius and Beza, it had been still better than it is; for the greatest faults with which it is chargeable are derived from this source. But since that time, it must be owned, things are greatly altered in the church. The rage of disputation on points rather curious than edifying, or, as the apostle calls it, 1 Tim. vi. 4. the dotage about questions and strifes of words, has, at least among men of talents and erudition, in a great measure subsided. The reign of scholastic sophistry and altercation is pretty well over. Now, when to this reflection we add a proper attention to the great acquisitions in literature which have of late been made, in respect not only of languages, but also of antiquities and criticism, it cannot be thought derogatory from the merit and abilities of those worthy men who

formerly bestowed their time and labour on that important work, to suppose that many mistakes, which were then inevitable, we are now in a condition to correct.

To effect this, is the first, and ought, doubtless, to be the principal motive for attempting another version. Whatever is discovered to be the sense of the Spirit, speaking in the Scriptures, ought to be regarded by us as of the greatest consequence; nor will any judicious person, who has not been accustomed to consider religion in a political light, as a mere engine of state, deny, that where the truth appears, in any instance, to have been either misrepresented, or but obscurely represented, in a former version, the fault ought, in an attempt like the present, as far as possible, to be corrected. To say the contrary, is to make the honourable distinction of being instruments in promoting the knowledge of God of less moment, than paying a vain compliment to former translators, or, perhaps, shewing an immoderate deference to popular humour, which is always attached to customary phrases, whether they convey the true meaning, or a false meaning, or any meaning at all. This, therefore, is unquestionably a good ground for varying from those who preceded us.

§ 4. It deserves further to be remarked that, from the changes incident to all languages, it sometimes happens that words which expressed the true sense at the time when a translation was made, come afterwards to express a different sense; in consequence whereof, though those terms were once a proper version of the words in the original, they are not so after such an alteration, having acquired a meaning different from that which they had formerly. In this case it cannot be doubted that, in a new translation, such terms ought to be changed. I hinted before*, that I look upon this as having been the case with some of the expressions employed in the Vul-

* Part III. § 9.

gate. They conveyed the meaning at the time that version was made, but do not so now. I shall instance only in two. The phrase *pœnitentiam agite* was, in Jerom's time, nearly equivalent in signification to the Greek *μετανοείτε*. It is not so at present. In consequence of the usages which have crept in, and obtained an establishment in the churches subject to Rome, it no longer conveys the same idea; for having become merely an ecclesiastic term, its acceptation is regulated only by ecclesiastic use. Now, in that use, it exactly corresponds to the English words *do penance*, by which indeed the Rhemish translators, who translate from the Vulgate, have rendered it in their New Testament. Now, as no person of common sense, who understands the language, will pretend, that to enjoin us to *do penance*, and to enjoin us to *reform*, or *repent*, is to enjoin the same thing; both Erasmus and Beza were excusable, notwithstanding the censure pronounced by Bois and Simon, in deserting the Vulgate in this place, and employing the unambiguous term *resipiscite* in preference to a phrase, now at least become so equivocal as *pœnitentiam agite*. We may warrantably say more, and affirm, that they would not have acted the part of faithful translators, if they had done otherwise.

It was, to appearance, the uniform object of the priest of the Oratory (I know not what may have biased the canon of Ely) to put honour upon the church, by which he meant the church of Rome, to respect above all things, and at all hazards, her dogmas, her usages, her ceremonies, her very words and phrases. The object of Christian interpreters is, above all things, and at all hazards, to convey, as perspicuously as they can, the truths of the Spirit. If the former ought to be the principal object of the translators of holy writ, Simon was undoubtedly in the right; if the latter, he was undoubtedly in the wrong. The other expression in the Vulgate, which may not improbably have been proper at the

time when that translation was made, though not at present, is *sacramentum* for *μυστήριον*, in the second scriptural sense which I observed to be sometimes given to the Greek word*. But, in consequence of the alterations which have since taken place in ecclesiastical use, the Latin term has acquired a meaning totally different, and is therefore now no suitable expression of the sense.

§ 5. Now, what has been observed of the Latin words above mentioned, has already happened to several words employed in the common English translation. Though this may appear at first extraordinary, as it is not yet two centuries since that version was made, it is nevertheless unquestionable. The number of changes whereby a living language is affected in particular periods, is not always in proportion to the extent of time. It depends on the stage of advancement, in which the language happens to be during the period, more than on the length of the period. The English tongue, and the French too, if I mistake not, have undergone a much greater change than the Italian, in the last three hundred years; and perhaps as great as the Greek underwent, from the time of Homer to that of Plutarch, which was more than four times as long. It is not merely the number of writings in a language, but it is rather their merit and eminence, which confers stability on its words, phrases, and idioms.

Certain it is, that there is a considerable change in our own since the time mentioned; a change in respect of the construction, as well as of the significations of the words. In some cases, we combine the words differently from the way in which they were combined at the time above referred to; we have acquired many words which were not used then, and many then in use are now either obsolete, or used in a different sense. These changes I shall here briefly exemplify. As habit

* Diss. IX. Part. I, § 7.

is apt to mislead us, and we are little disposed to suspect that that meaning of a word or phrase, to which we are familiarized, was not always the meaning; to give some examples of such alterations, may prevent us from rashly accusing former translators for improprieties wherewith they are not chargeable; and to specify alterations on our own language, may serve to remove the doubts of those who imagine there is an improbability in what I have formerly maintained, concerning the variations which several words in ancient languages have undergone in different periods. Now, this is a point of so great moment to the literary critic and antiquary, that it is impossible thoroughly to understand, or accurately to interpret, ancient authors, without paying due regard to it. Through want of this regard, many things in ecclesiastic history have been much misunderstood, and grossly misrepresented. Unluckily, on this subject, powerful secular motives interfering, have seduced men to contribute to the general deception, and to explain ancient names by usages and opinions comparatively modern. But this by the way; I proceed to the examples.

§ 6. I intend to consider, first, the instances affected by the last of the circumstances above mentioned, namely, those wherein the signification is changed, though the term itself remains. Of such I shall now produce some examples; first, in nouns: The word *conversation*, which means no more at present than *familiar discourse* of two or more persons, did, at the time the Bible was translated, denote *behaviour* in the largest acceptation. The Latin word *conversatio*, which is that generally used in the Vulgate, answering to the Greek *αἵρεσις*, has commonly this meaning. But the English word has never, as far as I have observed, this acceptation in the present use, except in the law phrase, *criminal conversation*. And I have reason to believe that, in the New Testament, it is universally

mistaken by the unlearned, as signifying no more than familiar talk or discourse. Hence it has also happened, that hypocrites and fanatics have thought themselves authorized, by the words of Scripture, in placing almost the whole of practical religion in this alone. Yet I do not remember that the word occurs, so much as once, in Scripture in this sense. What we call *conversation* must, indeed, be considered as included, because it is a very important part of behaviour, but it is not to be understood as particularly specified. In one passage, it is expressly distinguished from familiar discourse or conversation, in the modern import of the word. Τυπος γινε των πισων εν λογω, εν ανατροφη, rendered in the common version, "Be an example of the believers *in word, in conversation,*" 1 Tim. iv. 12. That these words λογω and ανατροφη, are not synonymous, the repeating of the preposition sufficiently shews. Though, therefore, not improperly rendered at that time, when the English term was used in a greater latitude of signification, they ought manifestly to be rendered now, *in conversation, in behaviour*; the first answering to λογος, the second to ανατροφη.

Another instance of such a variation we have in the word *thief*, which, in the language of Scripture, is confounded with *robber*, and probably was so also, in common language at that time, but is now invariably distinguished. They are always carefully distinguished in the original, the former being κλεπτης, the latter ληστης. The two criminals who were crucified with our Lord, are always called by the two evangelists who specify their crime, λησαι, (Mat. xxvii. 38, 44. Mark xv. 27.) never κλεπται. Yet our translators have always rendered it *thieves* never *robbers*. This is the more remarkable, as what we now call *theft* was not a capital crime among the Jews. Yet the penitent malefactor confessed upon the cross, that he and his companion suffered *justly*,

receiving *the due reward of their deeds*, Luke xxiii. 41. He probably would not have expressed himself in this manner, if their condemnation had not been warranted by the law of Moses. And though, doubtless, the English word, at that time, was used with greater latitude than it is at present ; yet, as they had rendered the same original term *λῃστας*, when applied to Barabbas, *robber*, John xviii. 40. they ought to have given the same interpretation of the word, as applied to the two malefactors, who, on the same occasion, were accused of the same crime. In like manner, in the parable of the compassionate Samaritan, the words rendered, *fell among thieves*, Luke x. 30. are, *λησταις περιεπεσεν*. Hardly would any person now confound the character there represented, with that of thieves.

Again, the expression, *the uppermost rooms*, Matt. xxiii. 6. does not suggest to men of this age, the idea of the chief places at table, but that of the apartments of the highest story. *The good man of the house*, Matt. xx. 11. though sufficiently intelligible, is become too homely (not to say ludicrous) a phrase for the master of the family. The word *lust*, Rom. vii. 7. is used in the common translation in an extent which it has not now ; so also is *usury*, Mat. xxv. 27. Luke xix. 23. *Worship*, Luke xiv. 10. for honour, or civil respect paid to men, does not suit the present idiom. The words *lewd* and *lewdness**, in the New Testament, convey a meaning totally different from that in which they are now constantly used. The word *pitiful*, with us, never means, as it does in Scripture, James v. 11. in conformity to etymology, compassionate, merciful ; but always paltry, contemptible. In the following words, also, there is a

* See an excellent illustration of the remark, in regard to these two words, in the Disquisitions concerning the Antiquities of the Christian Church, p. 4. note.

deviation, though not so considerable, from the ancient import. *Meat*, Matt. iii. 4. and food, are not now synonymous terms, neither are *cunning* (Exod. xxxviii. 23.) and skilful, *honest* (2 Cor. viii. 21. and decent or becoming, *more*, Acts xix. 32.) and greater, *quick* (Acts x. 42.) and living, *faithless* (John xx. 27.) and incredulous, *coasts* (Matt. ii. 16. and territories, or borders not confining with the sea.

The like variation, have happened in verbs. *To prevent*, 1 Thess. iv. 15. is hardly ever now used in prose for to go before ; *to faint*, Matt. xv. 32. Luke xviii. 1. for to grow faint, to fail in strength ; *to ensue*, 1 Pet. iii. 11. for to pursue ; *to provoke*, Heb. x. 24. for to excite to what is proper and commendable ; *to entreat*, Luke xx. 11. for to treat ; and *to learn*, for to teach, Psal. xxv. 4. Common Prayer. Even adverbs and particles have shared the general fate. *Yea* and *nay*, Matt. v. 37. though still words in the language, are not the expressions of affirmation and negation as formerly ; *instantly*, Luke vii. 4. we never use for earnestly, nor *hitherto*, Job xxxviii. 11. for thus far. Yet this was, no doubt, its original meaning, and is more conformable to etymology than the present meaning ; *hither* being an adverb of place and not of time. More instances might be given if necessary.

Now, to employ words which, though still remaining in the language, have not the sanction of present use for the sense assigned to them, cannot fail to render the passages where they occur, almost always obscure, and sometimes ambiguous. But as every thing which may either mislead the reader, or darken the meaning, ought carefully to be avoided by the interpreter, no example, however respectable, will, in such things, authorise our imitation. An alteration here implies nothing to the disadvantage of preceding translators, unless it can be supposed to detract from them, that they did not fore-

see the changes which in after times would come upon the language. They employed the words according to the usage which prevailed in their time. The same reason which made them adopt those words then, to wit, regard to perspicuity, by conforming to present use, would, if they were now alive, and revising their own work, induce them to substitute others in their place.

§ 7. Another case in which a translator ought not implicitly to follow his predecessors, is, in the use of words now become obsolete. There is little or no scope for this rule, when the subject is a version into a dead language like the Latin, which, except in the instances of some ecclesiastic terms, such as those above taken notice of, is not liable to be affected by the changes to which a living tongue is continually exposed. The very notion of a dead language refers us to a period which is past, whose usages are now over, and may therefore be considered as unchangeable. But in living languages, wherein use gradually varies, the greatest attention ought to be given to what obtains at present, on which both propriety and perspicuity must depend. Now, with respect to our common version, some words are disused only in a particular signification, others are become obsolete in every meaning. The former ought to be avoided, in such acceptations only as are not now favoured by use. The reason is obvious; because it is only in such cases that they suggest a false meaning. The latter ought to be avoided in every case wherein they do not clearly suggest the meaning. I admit that there are certain cases in which even an obsolete word may clearly suggest the meaning. For, first, the sense of an unusual or unknown word may be so ascertained by the words in connection, as to leave no doubt concerning its meaning; secondly, the frequent occurrence of some words in the common translation, and in the liturgy, must hinder us from considering them,

though not in common use, as unintelligible to persons acquainted with those books. The danger, therefore, from using words now obsolete, but frequently occurring in the English translation, is not near so great as the danger arising from employing words not obsolete, in an obsolete meaning, or a meaning which they formerly had, but have not at present. For these rarely fail to mislead.

Further, a distinction ought to be made in obsolete words, between those which in Scripture occur frequently, and whose meaning is generally known, and those which occur but rarely, and may therefore be more readily misunderstood. The use of old words, when generally understood, has, in such a book as the Bible, some advantages over newer terms, however apposite. A version of holy writ ought, no doubt, above all things, to be simple and perspicuous ; but still it ought to appear, as it really is, the exhibition of a work of a remote age and distant country. When, therefore, the terms of a former version are, by reason of their frequent occurrence there, universally understood, though no longer current with us, either in conversation or in writing, I should account them preferable to familiar terms. Their antiquity renders them venerable. It adds even an air of credibility to the narrative, when we consider it as relating to the actions, customs, and opinions of a people very ancient, and in all the respects now mentioned, very different from us. There may, therefore, be an excess in the familiarity of the style, though, whilst we are just to the original, there can be no excess in simplicity and perspicuity. It is for this reason that the interjections *lo* and *behold*, which, though antiquated, are well understood, I have retained sometimes as emphatical ; and that the obsolete word *host*, in such phrases as *the host of heaven*, *the Lord of hosts* ; and that the terms *tribulation*, *damsel*, *publican*, and a few others, are consider-

ed as of more dignity, than *army*, *trouble*, *girl*, *toll-gatherer*; and therefore worthy to be retained. For the like reason the term of salutation *hail*, though now totally disused, except in poetry, has generally, in the sacred writings, a much better effect than any modern form which we could put in its place. To these we may add words which (though not properly obsolete) are hardly ever used, except when the subject, in some way or other, concerns religion. Of this kind are the words *sin*, *godly*, *righteous*, and some others, with their derivatives. Such terms, as they are neither obscure nor ambiguous, are entitled to be preferred to more familiar words. And if the plea for consecrated words extended no further, I should cheerfully subscribe to it. I cannot agree with Dr Heylin, who declares explicitly * against the last mentioned term, though, by his own explanation, it, in many cases, conveys more exactly the sense of the original, than the word *just* which he prefers to it. The practice of translators into other languages, where they are confined by the genius of their language, is of no weight with us. The French have two words, *pouvoir* and *puissance*: The English word *power* answers to both. But, because we must make one term serve for both theirs, will they, in complaisance to us, think they are obliged to confine themselves to one? And as to those over delicate ears, to which, he says, cant and fanaticism have tarnished and debased the words *righteous* and *righteousness*; were this consideration to influence us in the choice of words, we should soon find that this would not be the only sacrifice it would be necessary to make. It is but too much the character of the age to nauseate whatever, in the intercourse of society, has any thing of a religious or moral

* Theol. Lect. vol. i. p. 7.

appearance, a disposition which will never be satisfied, till every thing serious and devout be banished, not from the precincts of conversation only, but from the language.

But to return: when words totally unsupported by present use, occur in Scripture but rarely, they are accompanied with a degree of obscurity which renders them unfit for a book intended for the instruction of all men, the meanest not excepted. Of this class are the words *leasing*, for lies; *ravin*, for prey; *bruit*, for rumour; *marvel*, for wonder; *worth*, for be; *wot* and *wist*, for know and knew; *to bewray*, for to expose; *to eschew*, for to avoid: *to skill*, for to be knowing in, or dexterous at; *to wax*, for to become; *to lease*, for to lose; and, *to lack*, for to need or be wanting. Terms such as some of these, like old vessels, are, I may say, so buried in rust, as to render it difficult to discover their use. When words become not entirely obsolete, but fall into low or ludicrous use, it is then also proper to lay them aside. Thus *folk*, for people; *trow*, for think; *seethe*, for boil; *sod* and *sodden*, for boiled; *score*, for twenty; *twain*, for two; *clean* and *sore*, when used adverbially, for entirely and very much; *all to*, *albeit*, and *howbeit*, may easily be given up. To these we may add the words that differ so little from those which have still a currency, that it would appear like affectation to prefer them to terms equally proper and more obvious. Of this kind is *mo*, for more; *strait* and *straitly*, for strict and strictly; *dureth*, for endureth; *camp*, for encamp; *minish*, for diminish; *an hungred*, for hungry; *garner*, for granary; *trump*, for trumpet; *sith*, for since; *fet*, for fetched, *ensample*, for example; *mids*, for midst. I shall only add, that when old words are of low origin, harsh sound, or difficult pronunciation; or when they appear too much like learned words, fa-

miliar terms, if equally apposite, are more eligible. For this reason, the nouns *backslidings*, *shamefacedness*, *jeopardy*, and *concupiscence*, may well be dispensed with.

Upon the whole, there is still some danger in retaining words which are become obsolete, though they continue to be intelligible. Words hardly sooner contract the appearance of antiquity, by being abandoned by good use, than they are picked up as lawful prize by writers in burlesque, who, by means of them, often add much poignancy to their writings. This prostitution, when frequent, produces an association in the minds of readers, the reverse of that which originally accompanied them. Hence it is, that though nothing is better suited to the seriousness and importance of the subject of holy writ, than solemnity of style; nothing is, at the same time, more hazardous, as no species of diction borders on the ludicrous oftener than the solemn. Let it suffice, therefore, if without venturing far from the style of conversation, in quest of a more dignified elocution, we can unite gravity with simplicity and purity, which commonly secure perspicuity. With these qualities there can be no material defect in the expression. The sprightly, the animated, the nervous, would not, in such a work, be beauties, but blemishes. They would look too much like meretricious ornaments, when compared with the artless, the free, yet unassuming manner of the sacred writers.

§ 8. But if it be of consequence to avoid antiquated words, it is not less so to avoid antiquated phrases, and an antiquated construction. No writing in our language, as far as I know, is less chargeable with idiomatical phrases, vulgarisms, or any peculiarities of expression, than the common translation of the Bible; and to this it is, in a great measure imputable, that the diction remains still so perspicuous, and that it is universally accounted superior to that of any other English

book of the same period. But though remarkably pure in respect of style, we cannot suppose that no idiomatical phrases should have escaped the translators, especially when we consider the frequency of such phrases in the writings of their contemporaries. Yet, in all the four Gospels, I recollect only two or three which come under that denomination. These are, *the goodman of the house, they laughed him to scorn, and they cast the same in his teeth*; expressions for which the interpreters had not the apology that may be pleaded in defence of some idioms in the Old Testament history, that they are literal translations from the original, (Matt. xx. 11. οικοδεσποτα. Matt. ix. 24. κατεγελων αυτα. xxvii. 44. Το αυτο ανειδιζον αυτω.). That the English construction has undergone several alterations since the establishment of the Protestant religion in England, it would be easy to evince. Some verbs often then used impersonally, and some reciprocally, are hardly ever so used at present. *It pitieth them*, (Psal. cii. 14. Common Prayer). would never be said now. *It repented him*, Gen. vi. 6. may possibly be found in modern language, but never *he repented himself*, Matt. xxvii. 3. There is a difference also in the use of the prepositions. *In* (Matt. vi. 10.) was then sometimes used for *upon*, and *unto* instead of *for*, John xv. 7. *Of* was frequently used before the cause or the instrument, where we now invariably use *by*, Matt. i. 18.; *of* was also employed in certain cases where present use requires *off* or *from*, Matt. vii. 16. Like differences might be observed in the pronouns. One thing is certain, that the old usages in construction, oftener occasioned ambiguity than the present, which is an additional reason for preferring the latter.

§ 9. Finally, in regard to what may be called *technical*, or, in Simon's phrase, *consecrated* terms, our translators, though not entirely free from such, have been comparatively sparing of them. In this they have act-

ed judiciously. A technical style is a learned style. That of the Scriptures, especially of the historical part, is the reverse; it is plain and familiar. If we except a few terms, such as *angel*, *apostle*, *baptism*, *heresy*, *mystery*, which, after the example of other Western churches, the English have adopted from the Vulgate; and for adopting some of which, as has been observed, good reasons might be offered; the instances are but few wherein the common name has been rejected, in preference to a learned and peculiar term.

Nay, some learned terms, which have been admitted into the liturgy, at least into the rubric, the interpreters have not thought proper to introduce into the Scriptures. Thus, the words, *the nativity*, for Christ's birth, *advent*, for his coming, *epiphany*, for his manifestations to the Magians by the star, do very well in the titles of the several divisions in the Book of Common Prayer, being there a sort of proper names for denoting the whole circumstantiated event, or rather the times destined for the celebration of the festivals, and are convenient as they save circumlocution; but would by no means suit the simple and familiar phraseology of the sacred historians, who never affect uncommon and especially learned words. Thus, in the titles of the books of Moses, the Greek names of the Septuagint, *Genesis*, *Exodus*, *Leviticus*, *Deuteronomy*, are not unfitly preserved in modern translations, and are become the proper names of the books. But where the Greek word *genesis*, which signifies generation, occurs in that ancient version of the book so named, it would have been very improper to transfer it into a modern translation, and to say, for example, "This is the *genesis* of the heavens and the earth," Gen. ii. 4. In like manner *Exodus*, which signifies departure, answers very well as a proper name of the second book, which begins with an account of the departure of the Israelites out of

Egypt; but it would be downright pedantry to introduce the term *exodus*, *exody*, or *exod* (for in all these shapes some have affected to usher it into the language), into the body of the history.

I remember but one passage in the New Testament, in which our translators have preferred a scholastic to the vulgar name, where both signified the same thing; so that there was no plea from necessity. The expression alluded to is, “to whom he showed himself alive “after his *passion*,” Acts i. 3. Passion, in ordinary speech, means solely a fit of anger, or any violent commotion of the mind. It is only in theological or learned use that it means the sufferings of Christ. The Evangelist wrote to the people in their own dialect. Besides, as he wrote for the conviction of infidels, as well as for the instruction of believers, it is not natural to suppose that he would use words or phrases, in a particular acceptation, which could be known only to the latter. His expression, *μετα το παθειν αυτον*, which is literally, *after his suffering*, is plain and unambiguous, and might have been said of any man who had undergone the like fate. Such is constantly the way of the sacred writers; nor is any thing in language more repugnant to their manner, than the use of what is called consecrated words. I admit, at the same time, that *post passionem suam*, in the Vulgate, is unexceptionable, because it suits the common acceptation of the word *passio* in the Latin language. Just so, the expression *accipiens calicem*, in the Vulgate, Matt. xxvi. 27. is natural and proper. *Calix* is a common name for cup, and is so used in several places of that version; whereas, *taking the chalice*, as the Rhemish translators render it, presents us with a technical term not strictly proper, inasmuch as it suggests the previous consecration of the vessel to a special purpose, by certain ceremonies, an idea not suggested by either the Greek *ποτη-*

ῥίον, or the Latin *calix*. I do not mean, however, to controvert the propriety of adopting an unfamiliar word, when necessary for expressing what is of an unfamiliar, or, perhaps, singular nature. Thus, to denote the change produced on our Saviour's body, when on the mount with the three disciples, Peter and the two sons of Zebedee, a more apposite word than *transfigured* could not have been found. The English word *transformed*, which comes nearest, and is more familiar than the other, would have expressed too much.

§ 10. To conclude, the reasons which appear sufficient to justify a change of the words and expressions of even the most respectable predecessors in the business of translating, is when there is ground to think, that the meaning of the author can be either more exactly or more perspicuously rendered; or even when his manner, that is, when the essential qualities of his style, not the sound or the etymology of his words, can be more adequately represented. For, to one or other of these three, all the above cases will be found reducible.

DISSERTATION THE TWELFTH.

AN ACCOUNT OF WHAT IS ATTEMPTED IN THE TRANSLATION OF THE GOSPELS, AND IN THE NOTES HERE OFFERED TO THE PUBLIC.

THE things which will be treated in this Dissertation may, for the sake of order, be classed under the five following heads: the first comprehends all that concerns the essential qualities of the version ; the second, what relates to the readings (where there is a diversity of reading in the original) which are here preferred ; the third contains a few remarks on the particular dialect of our language employed in this version ; the fourth, what regards the outward form in which it is exhibited ; and the fifth, some account of the notes with which it is accompanied.



PART I.

The essential Qualities of the Version.

THE three principal objects to be attended to, by every translator, were explained in a former Dissertation *. It is, perhaps, unnecessary to say, that to them I have endeavoured to give a constant attention. It is not, however, to be dissembled, that even those principal objects themselves sometime interfere. And though an order, in respect of importance, when they are compared together, has been also laid down, which will, in many cases, determine the preference, it will not always determine it. I may find a word, for exam-

* Diss. X. Part I

ple, which hits the sense of the author precisely, but which not being in familiar use, is obscure. Though, therefore in itself a just expression of the sentiment, it may not clearly convey the sentiment to many readers, because they are unacquainted with it. It is, therefore, but ill fitted, to represent the plain and familiar manner of the sacred writers, or, indeed, to answer the great end of translation, to convey distinctly, to the reader, the meaning of the original. Yet there may be a hazard, on the other hand, that a term more perspicuous, but less apposite, may convey somewhat of a different meaning, an error more to be avoided than the other. Recourse to circumlocution is sometimes necessary ; for the terms of no two languages can be always made to correspond : but, frequently recourse to this mode of rendering, effaces the native simplicity found in the original, and in some measure disfigures the work. Though, therefore, in general, an obscure is preferable to an unfaithful translation, there is a degree of precision in the correspondence of the terms, which an interpreter ought to dispense with, rather than involve his version in such darkness, as will render it useless to the generality of readers. This shows sufficiently, that no rule will universally answer the translator's purpose ; but that he must often carefully balance the degrees of perspicuity on one hand, against those of precision on the other, and determine, from the circumstances of the case, concerning their comparative importance. I acknowledge that, in several instances, the counterpoise may be so equal, that the most judicious interpreters may be divided in opinion ; nay, the same interpreter may hesitate long in forming a decision, or even account it a matter of indifference to which side he inclines.

§ 2. I shall only say, in general, that however much a word may be adapted to express the sense, it is a strong objection against the use of it, that it is too fine

a word, too learned, or too modern. For, though there should be a suitableness, in the import of the term, to the principal idea intended to be conveyed, there is an unsuitableness in the associated or secondary ideas, which never fail to accompany such terms. These tend to fix on the Evangelists the imputation of affecting elegance, depth in literature or science, or at least, a modish and flowery phraseology, than which nothing can be more repugnant to the genuine character of their style, a style eminently natural, simple, and familiar. The sentiment of *Jacques le Fevre* *, which shows, at once, his good taste and knowledge of the subject, is here entirely apposite: “What many think elegance, is, in God’s account, inelegance and painted words.”

§ 3. On the other hand, a bad effect is also produced by words, which are too low and vulgar. The danger here is not, indeed, so great, provided there be nothing ludicrous in the expression, which is sometimes the case with terms of thus denomination. When things themselves are of a kind which gives few occasions of introducing the mention of them into the conversation of the higher ranks, and still fewer of naming them in books, their names are considered as partaking in the meanness of the use, and of the things signified. But this sort of vulgarity seems not to have been minded by the inspired authors. When there was a just occasion to speak of the thing, they appear never to have been ashamed to employ the name by which it was commonly distinguished. They did not recur, as modern delicacy prompts us to do, to periphrasis, unusual, or figurative expressions, but always adapted such terms as most readily suggested themselves. There is nothing more indelicate, than an unseasonable display of delicacy; for which

* An old French translator, who published a version of the Gospels into French in 1523; his words are: “Ce que plusieurs estiment elegance, est inelegance et parolle fardee devant Dieu.”

reason, the naked simplicity wherewith the sacred penmen express themselves on particular subjects, has much more modesty in it than the artificial, but transparent, disguises which, on like occasions, would be employed by modern writers *.

A certain correctness of taste, as well as acuteness of discernment, taught a late ingenious author † to remark this wonderful union of plainness and chastity in the language of the Bible, which a composer of these days, in any European tongue, would in vain attempt to imitate. Yet it is manifest, that it is not to justness of taste, but to purity of mind in the sacred authors, that this happy singularity in their writings ought to be ascribed. This, however, is an evidence that they did not consider it as mean or unbecoming, to call low or common things by their common names. But there are other sorts of vulgarisms in language, with which they are never chargeable, the use of such terms as we call cant words, which belong peculiarly to particular

* I can scarcely give a better illustration of this remark than in the correction proposed by Dr Delany, of the phrase *him that piss-eth against the wall*, which occurs sometimes in the Old Testament, and which, he thinks, should be changed into *him that watereth against the wall*. I am surprised that a correction like this should have the approbation of so excellent a writer as the bishop of Waterford. (See the preface to his Version of the Minor Prophets.) To me the latter expression is much more exceptionable than the former. The former may be compared to the simplicity of a savage who goes naked without appearing to know it, or ever thinking of clothes; the other is like the awkward and unsuccessful attempt of an European, to hide the nakedness of which, by the very attempt, he shews himself to be both conscious and ashamed. The same offensive idea is suggested by the word which Delany proposes, as is conveyed by the common term; but it is suggested in so affected a manner, as necessarily fixes a reader's attention upon it, and shows it to have been particularly thought of by the writer. Can any critic seriously think that more is necessary in this case than to say, *Every male*?

† B. J. J. J.

professions, or classes of men, and contemptuous or ludicrous expressions, such as are always accompanied with ideas of low mirth and ridicule.

§ 4. Of both the extremes in language above mentioned, I shall give examples from an anonymous English translator in 1729, whose version, upon the whole, is the most exceptionable of all I am acquainted with in any language ; and yet it is but doing justice to the author to add, that in rendering some passages, he has been more fortunate than much better translators. For brevity's sake, I shall here only mention the words I think censurable. Of learned words the following are a specimen: *verbose*, Mat. vi. 7.; *loquaciousness*, Ibid.; *advent*, xxiv. 27.; *chasm*, Luke xvi. 26.; *grumes*, xxii. 44.; *steril*, i. 17.; *phenomena*, xiii. 56.: *consolated*, Acts xv. 32.; *investigate*, xvii. 22.; *innate*, Eph. iv. 18.; *saliva*, John ix. 6.; concerning which, and some others of the same kind, his critical examiner, Mr Twell, says justly, that they are unintelligible to the ignorant, and offensive to the knowing. His fine words and fashionable phrases, which, on account of their affinity, I shall throw together, the following may serve to exemplify: *detachment*, Math. ii. 16.; *foot-guards*, xxvii. 27.; *parade*, 2 Thess. ii. 9.; *brigue*, 1 Thess. v. 13.; *chicanery*, 1 Tim. vi. 4. *Zacharias*, we are told, Luke i. 67. *vented his divine enthusiasm*; that is, when translated into common speech, *prophesied*. A later translator, or rather paraphrast, is not much happier in his expression, *he was seized with a divine afflatus*, here spoken of as a disease. *Zaccheus*, for chief of the publicans, is made *collector-general of the customs*, Luke xix. 2. *Simon Magus*, in his hands, becomes *the plenipotentiary of God*, Acts viii. 10. Jesus Christ is titled *guarantee of the alliance*, Heb. vii. 22. and the Lord of hosts, *the Lord of the celestial militia*, James v. 4. And, to avoid the flatness of plain prose,

he sometimes gives a poetical turn to the expression. *Before the cock crow*, becomes in his hands, *Before the cock proclaims the day*, Luke xxii. 34.

The foppery of these last expressions is, if possible, more unsufferable than the pedantry of the first. They are besides, so far from conveying the sense of the author, that they all, less or more, misrepresent it. As to low and ludicrous terms, there is sometimes a greater coincidence in these with quaint and modish words, than one at first would imagine. It would not be easy to assign a motive for rendering *οικοδεσποτης* *yeoman*, Matt. xiii. 27. but it is still worse to translate *ὅσοι την θαλασσαν εργαζονται* *supercargoes*, Rev. xviii. 17., *ἄρπαξιν* *raparees*, 1 Cor. v. 10., which he explains in the margin to mean *kidnappers*, and *μεθυεντων* *sots*, Matt. xxiv. 49. I am surprised he has not found a place for *sharpers*, *gamblers*, and *swindlers*, fit company in every sense for his *sots* and *raparees*. *Γλωσσοκομον* is distended into a *bank*, John xii. 6. and *κλεπτης* dwindles into a *pilferer*, Ibid: *την χαραν τε κυρις ου* is degraded into *thy master's diversions*, Matt. xxv. 21. and *αινος* is swoln into a *con-sort of praise*, xxi. 16. The laudable and successful importunity of the two blind men, who, notwithstanding the checks they received from the multitude, persisted in their application to Jesus for relief, is contemptuously denoted *bawling out*, Matt. xx. 31. When we are told that our Lord *silenced*, *εφιμωσε*, the *sadducees*, this author acquaints us that he *dumbfounded* them, xxii. 34. In short, what by magnifying, what by diminishing, what by distorting and disfiguring, he has, in many places, burlesqued the original. For answering this bad purpose, the extremes of cant and bombast are equally well adapted. The excess in the instances now given is so manifest, as entirely to supersede both argument and illustration.

But in regard to the use of what may be called

learned words, it must be owned after all, that it is not easy, in every case, to fix the boundaries. We sometimes find classed under that denomination, all the words of Greek and Latin etymology, which are not current among the inferior orders of the people. Yet I acknowledge, that if we were rigidly to exclude all such terms, we should be too often obliged either to adopt circumlocution, or to express the sentiment weakly and improperly. There are other disadvantages to be remarked afterwards, which might result from the exclusion of every term that may be comprehended in the definition, above given. The common translation, if we except the consecrated terms, as some call them, which are not many, is universally admitted to be written in a style that is not only natural, but easily understood by the people: yet, in the common translation, there are many words which can hardly be supposed ever to have been quite familiar among the lower ranks. There is, however, one advantage possessed by that version, over every other book composed at that period, which is, that from the universality of its use, and (we may now add) its long continuance, it must have greatly contributed to give a currency to those words which are frequently employed in it. Now, it would be absurd in an interpreter of this age, to expect a similar effect from any private version. A new translation, even though it were authorised by the public, would not have the same advantage at present, when our language is in a more advanced stage.

§ 6. I shall not be surprised that a reader not accustomed narrowly to attend to these matters, were disposed, at first hearing, to question the fact, that there are many words in the vulgar translation which were not in common use at the time among the lower orders. But I am persuaded that a little reflection must soon convince him of it; abstracting from those terms which have

been transferred from the original languages, because there were no corresponding names in our tongue, such as *phylactery*, *tetrarch*, *synagogue*, *proselyte*, *centurion*, *quaterion*, *legion*, there are many in the English Bible, which cannot be considered as having been at that time level to the meanest capacities. They are scarcely so yet, notwithstanding all the advantage which their occurring in that translation has given them. Of such words I shall give a pretty large specimen in the margin *. Nor can it be said of those there specified, that more familiar terms could not have been found equally expressive. For though this may be true of some of them, it is not true of them all. *Calling* is equivalent to vocation, *comfort* to consolation, *destruction* to perdition, *forgiveness* to remission, *defilement* to pollution, *almighty* to omnipotent, *enlightened* to illuminated, *watchful* to vigilant, *delightful* to delectable, *unchangeable* to immutable, *heavenly* to celestial, and *earthly* to terrestrial. Nay, the

* *First, of nouns* : scribe, disciple, parable, epistle, infidel, matrix, lunatic, exile, exorcist, suppliant, residue, genealogy, appetite, audience, pollution, perdition, partition, potentate, progenitor, liberality, occurrent, immutability, pre-eminence, remission, diversity, fragment, subjects, frontier, tradition, importunity, concupiscence, redemption, intercession, superscription, inquisition, insurrection, communion, instructor, mediator, exactor, intercessor, benefactor, malefactor, prognosticator, ambassador, ambassage, ambushment, meditation, ministration, administration, abomination, consummation, convocation, constellation, consolation, consultation, acceptation, communication, disputation, cogitation, estimation, operation, divination, vocation, desolation, tribulation, regeneration, propitiation, justification, sanctification, salutation, interpretation, supplication, exaction, unction. *Second, of adjectives* : barbed, circumspect, conversant, extinct, vigilant, inordinate, delectable, tributary, impotent, magnificent, immutable, innumerable, celestial, incorruptable, terrestrial omnipotent. *Third, of verbs and participles* : laud, distil, remit, adjure, implead, estimate, ascend, descend, frustrate, disannul, meditate, premeditate, predestinate, consort, amerce, transferred, transfigured, illuminated, created, translated, incensed, mollified.

first six in the marginal list might have been not badly supplied by the more homely terms, *writer, scholar, comparison, letter, unbeliever, womb*. Yet I would not be understood by this remark, as intending to throw any blame upon the translators for the choice they have sometimes made of words, which, though not obscure, were not the most familiar that it was possible to find. There are several reasons to be given immediately, which may justly determine the translator, on some occasions, to desert the common rule of adopting always the most obvious words. At the same time there are certain excesses in this way, whereof I have also given examples, into which a judicious interpreter will never be in danger of falling. The reasons which ought, on the other hand, to determine a translator, not to confine himself to the words which are current in the familiar tattle of the lower ranks in society, are as follows :

§ 7. First, in all compositions not in the form of dialogue, even the simplest, there is some superiority in the style to the language of conversation among the common people ; and even the common people themselves understand many words which, far from having any currency among them, never enter into their ordinary talk. This is particularly the case with those of them who have had any sort of education, were it but the lowest. One ought, therefore, to consider accurately the degree of the uncommonness of the term, before it be rejected ; as it may not be easy to supply its place with one more familiar and equally apposite. Unnecessary circumlocutions are cumbersome, and ought always to be avoided. They are unfriendly alike to simplicity and to energy, and sometimes even to propriety and perspicuity

§ 8. Secondly, there are cases wherein some things may be done, nay, ought to be done, by a translator for the sake of variety. I acknowledge that this is a su-

bordinate consideration, and that variety is never to be purchased at the expence of either perspicuity or simplicity. But even the sacred historians, though eminently simple and perspicuous, do not always confine themselves to the same words in expressing the same thoughts. Not that there appears in their manner any aim at varying the expression ; but it is well known that, without such an aim, the same subject, even in conversation, is hardly ever twice spoken of precisely in the same words. To a certain degree, this is a consequence of that quality I have had occasion, oftener than once, to observe in them, a freedom from all solicitude about their language. Whereas an unvarying recourse to the same words for expressing the same thoughts, would, in fact, require one to be solicitous about uniformity, and uncommonly attentive to it. But in the use of the terms of principal consequence, in which the association between the words and the ideas is much stronger, they are pretty uniform in recurring to the same words, though they are not so in matters of little moment. Yet, in these, the variety is no greater than is perfectly natural in men, whose thoughts are engrossed by their subject, and who never search about in quest of words. Now it is only in consequence of some attention to language in a translator, that he is capable of doing justice to this inattention, if I may so denominate it, of his author.

§ 9. Thirdly, it was remarked before *, that though there is a sameness of idiom in the writers of the New Testament, particularly the evangelists, there is a diversity in their styles. Hence it arises, that different terms are sometimes employed by the different historians in relating the same fact. But as this circumstance has not much engaged the attention of interpre-

* Diss. I. Part II.

ters, it often happens that in the translations of the Gospels (for this is not peculiar to any one translation), there appears in the version a greater coincidence in the style of the evangelists, than is found in the original. Now there are very good reasons to determine us to avoid, as much as possible, a sameness which is not authorized by the original. There are cases, I own, in which it is unavoidable. It often happens that two or more words, in the language of the author, are synonymous, and may therefore be used indiscriminately for expressing the same thing, when it is impossible to find more than one, in the language of the translator, which can be used with propriety. When our Lord fed the five thousand men in the desert, the order he gave to the people immediately before, was, as expressed by Matthew, ch. xiv. 19. *ανακλιθηναι επι της χορτης*; as expressed by Mark, ch. vi. 39. *ανακλιναι επι τω χλωρω χορτω*; as expressed by Luke, ch. ix. 14. *κατακλινατε αυτες*; and, as expressed by John, ch. vi. 10. *ποιησατε αναπεσειν*. Here every one of the evangelists conveys the same order in a different phrase, all of them, however, both naturally and simply. This variety it would be impossible to imitate in English, without recurring to unnatural and affected expressions. The three last evangelists use different verbs to express the posture, namely *ανακλινω*, *κατακλινω*, and *αναπιπτω*. And even in the first, the expression is, I may say, equally varied, as one of the two who use that verb employs the passive voice, the other the active. Now, in the common translation, the phrase *to sit down*, signifying the posture, is the same in them all. I do not here animadvert on the impropriety of this version. I took occasion formerly *, to observe that those Greek words denote always *to lie*, and not *to sit*. My intention at present is only to shew, that

* Diss. VIII. Part. III. § 3, &c.

the simplicity of the sacred writers does not entirely exclude variety. Even the three terms above mentioned, are not all that occur in the Gospels for expressing the posture then used at table. *Ἀνακείμεαι*, and *κατακείμεαι*, are also employed. It would be in vain to attempt, in modern tongues, which are comparatively scanty, to equal the copiousness of Greek; but, as far as the language which we use will permit, we ought not to overlook even these little variations.

§ 10. The evangelists have been thought, by many, so much to coincide in their narratives, as to give scope for suspecting that some of those who wrote more lately, copied those who wrote before them. Though it must be owned, that there is often a coincidence, both in matter and in expression, it will not be found so great in the original, nor so frequent as, perhaps, in all translations ancient and modern. Many translators have considered it as a matter of no moment, provided the sense be justly rendered, whether the differences in the manner were minded or not. Nay, in certain cases wherein it would have been easy to attain, in the version, all the variety of the original, some interpreters seem studiously to have avoided it. Perhaps, they did not judge it convenient to make the appearance of a difference between the sacred writers in words, when there was none in meaning. In this, however, I think they judged wrong. An agreement in the sense is all that ought to be desired in them; more especially, as they wrote in a language different from that spoken by the persons whose history they relate. When this is the case, the most tenacious memory will not account for a perfect identity of expression in the witnesses. Their testimony is given in Greek. The language spoken by those whose story they relate, was a dialect of Chaldee. They were themselves, therefore, at least three of them, the translators of the speeches and con-

versations recorded in their histories. The utmost that is expected from different translators, is a coincidence in sense ; a perfect coincidence in words, in a work of such extent as the Gospel, is, without previous concert, impossible. Consequently, an appearance of difference, arising solely from the use of different expressions, is of much less prejudice to the credibility of their narration, than the appearance of concert or copying would have been.

When, therefore, the language of the interpreter of the Gospels will admit an imitation of such diversities in the style, it ought not to be overlooked. If possible, their narratives should be neither more nor less coincident in the version than they are in the original. And to this end, namely, that the phraseology may nearly differ as much in English as it does in Greek, I have, on some occasions, chosen not the very best word which might have been found, satisfying myself with this, that there is nothing in the word I have employed, unsuitable, dark, or ambiguous. But, as was signified before, it is not possible so to diversify the style of a version, as to make it always correspond, in this respect, to the original. Nor ought a correspondence of this kind ever to be attempted, at the expence of either perspicuity or propriety. I shall only add, that a little elevation of style may naturally be expected in quotations from the Prophets, and the Psalms, and in the short Canticles which we have in the two first chapters of Luke ; for in these, though not written in verse, the expression is poetical.

§ 11. Fourthly, not only the differences in the styles of the different evangelists ought not to pass entirely unnoticed, but the same thing may be affirmed of the changes sometimes found in the terms used by the same evangelist. Here again I must observe, that it were in vain to attempt an exact correspondence in this respect.

There is a superior richness in the language of the sacred writers, which even their style, though simple and unaffected, (for they never step out of their way in quest of ornament), cannot entirely conceal. They use considerable variety of terms for expressing those ordinary exertions for which our modern tongues hardly admit any variety. I have given one specimen of this, in the words whereby they express the posture then used at meals. I shall here add some other examples. The following words occur in the New Testament, λέγω, εἶπω, φημι, φασκω, φραζω, ρεω, ειρω, ερεω, all answering to the English verb *say*. Of these we may affirm with truth, that it is but rarely that any of them admits a different rendering in our language. The words κοινω, μολυνω, μιαινω, σπιλω, ρυπω, correspond to the English verb *defile*, by which they are commonly rendered. The greater part of the words subjoined are, in the common translation, rendered always, and the rest occasionally, by the English verb *see*; εἶδω, ἀπειδω, ὀπτομαι, ὀπτανω, βλεπω, ἐμβλεπω, ἑφαω, καθοραω, θεωμαι, θεωρεω, ἰσορεω. Yet, in none of the lists afore-mentioned are the words perfectly synonymous, nor can they be said to be always used promiscuously by the inspired penmen. They are consequently of use, not only for diversifying the stile, but for giving it also a degree of precision which poorer languages cannot supply.

The same thing may be exemplified in the nouns, though not perhaps in the same degree as in the verbs. ἄρς, ἀρνιον, ἀμνος, are used by the evangelists, the first by Luke, the other two by John; and are all rendered, in the common translation, *lamb*: δίκτυον, ἀμφιβληστρον, σάγηνη, in the Gospels, are all translated *net*. And though the latter might have been varied in the version, the other could not with propriety. Sometimes we are obliged to render different words which occur pretty often, but are not entirely synonymous, by the same English word,

for want of distinct terms adapted to each meaning. Thus the words *παῖδια* and *τεκνὰ* are, if I mistake not, uniformly rendered *children*; though the former word particularly respects the age and size, the latter solely the relation. The first answers to the Latin *pueruli*, the second to *liberi*. The English word *children* is well adapted to the former, though sometimes but awkwardly employed to denote the latter. Yet, for want of another term to express the offspring, without limiting it to either sex, we find it necessary to use the English word in this application. The word ὁ κλησιον, used by the evangelists Matthew, Mark, and Luke, γειτων by Luke and John, and περιτοιχος only by Luke, are all rendered *neighbour*. And though they are evidently not of the same signification, it would be difficult, in our language, to express the sense of any of them in one word, which would answer so well as this. Yet, that they are not synonymous, every one who understands Greek must be sensible on reflection. For if, instead of πλησιον, in the commandment, Αγαπησεις τον πλησιον σου ὡς σεαυτον, *Thou shalt love thy neighbour as thyself*, we should substitute either γειτονα, or περιτοιχον, we should totally alter the precept; for these terms would comprehend none but those who live within what is strictly called the neighbourhood. The translation, indeed, into English ought to be the same; and, to say the truth, it would be a more exact version of that precept, than it is of the precept, as we actually find it in the Gospel. For let it be observed, that the word *neighbour*, is one of those which, for want of more apposite terms, we are obliged to admit, in Scripture, in a meaning not perfectly warranted by common use.

I shall add but one other example. The word φιλος, used by Matthew, Luke, and John, and ιταιρος, used only by Matthew, are both rendered *friend*, yet in their genuine signification, there is but little affinity

between them. The former always implies affection and regard, the latter does not. The latter, not the former, was employed as a civil compellation to strangers and indifferent persons. It is that which is given, in the parable of the labourers in the vineyard, Matt. xx. 13. to the envious and dissatisfied labourer; in the parable of the marriage feast, ch. xxii, 12. to the guest who had not the wedding-garment; and it was given by our Lord to the traitor Judas, ch. xxvi. 50. when he came to deliver him up to his enemies. I do not say that *ἑταῖρος* is not rightly translated *friend* in these instances; for common use permits us to employ the word in this latitude. But it is to be regretted, that we have not a word better adapted to such cases, but are obliged to prostitute a name so respectable as that of *friend*. Besides, it is manifest that, for this prostitution, we cannot plead the example of the evangelists. I make this remark the more willingly, as I have heard some unlearned readers express their surprise that our Lord should have paid so much deference to the insincere modes of civility established by the corrupt customs of the world, as to denominate a man *friend*, whom he knew to harbour the basest and the most hostile intentions. But defects of this kind are not peculiar to our language. They are, on the contrary, to be found in every tongue. All the Latin translations render the word, in the passages above mentioned, *amice*; and all the versions into modern tongues, with which I am acquainted, except one, act in the same manner. The exception meant is the Geneva French, which says not *mon ami*, as others, but *compagnon*, in all the three places mentioned. This is more literal, for *ἑταῖρος* is, strictly, *socius*, or *sodalis*, not *amicus*. But it may be questioned whether such a compellation suits the idiom of that tongue, as it appears to have been adopted by no other French interpreter.

§ 12. I shall now give, from the first list of verbs above mentioned, an instance or two of the uniformity commonly observed in the use of this variety, a uniformity which sufficiently evinces, that the terms were not conceived by the writers to be perfectly synonymous. Our Lord says, in his sermon on the mount, Matt. v. 21, 22. ἤκουσατε ὅτι ΕΡΡΕΘΗ τοῖς ἀρχαίοις· Οὐ φοβησείς---Εγὼ δὲ ΛΕΓΩ ὑμῖν, ὅτι---ὅς ἂν Εἰπῇ τῷ ἀδελφῷ αὐτοῦ, Ρακά:---In the common translation, *Ye have heard that it was SAID by them of old time, Thou shalt not kill ---But I SAY unto you, that---whosoever shall SAY to his brother, Raca---*In the English, the verb *say* occurs thrice in this short passage; in the Greek, there are three different verbs employed. Yet so little does there appear in the author a disposition to change, for the sake of changing, that wherever the case is perfectly similar to that wherein any of the three verbs above mentioned is used in this quotation, the word will be found to be the same throughout the whole discourse. Thus, through the whole of this discourse, what our Lord authoritatively gives in charge as from himself, is signified by the same phrase, ἐγὼ λέγω ὑμῖν; whatever is mentioned as standing on the foot of oral tradition, is expressed by ἐρρεθη, part of the verb ῥέω; and what is mentioned as neither precept nor maxim of any kind, but as what may pass incidentally in conversation, is denoted by the verb ἔπω. Another example of the different application of such words, we have in our Lord's conversation with the chief priests and elders, in relation to the authority by which he acted, Matt. xxi. 25, 27. Ὅι δὲ διελογίζοντο παρ' ἑαυτοῖς, ΛΕΓΟΝΤΕΣ, Εἰ ἂν Εἰπώμεν, ὅτι ἔρανος, ΕΡΕΙ ἡμῖν· Διὰ τί οὐκ ἐπισυνάξατε αὐτῷ; A little after, ΕΦΗ αὐτοῖς καὶ αὐτοί. In the common translation, *And they reasoned with themselves, SAYING, If we shall SAY from heaven, he will SAY unto us, Why did ye not then believe him? Afterwards, And he SAID unto*

them. Here the same repetition in the version is contrasted with a still greater variety in the original; for we have no fewer than four different words in the Greek, rendered into our language, by repeating the same English verb four times. The sense of *ερω* is the same in both passages; the word *αγω* is used here more indefinitely than in the former; the verb *εγω* approaches in meaning to the word *retort*, and seems to preclude reply.

On comparing, we must perceive, that there is not only an awkwardness in the repetitions which modern languages sometimes render necessary, but even a feebleness in the enunciation of the sentiment. This consideration, when attended to, will be found to warrant our taking the greater liberty in diversifying the expression wherever our language permits it. For if we are often obliged to repeat the same, where the original employs different words, and if we also retain the same words, where the original retains the same, though our own tongue would allow a change, the style of the version must be a bad representation of that of the original. It will have all the defects of both languages, and none of the riches of either. I have, therefore, taken the liberty to vary the expression a little, where the genius of our tongue, in a consistency with simplicity, propriety, and perspicuity, permitted it; as it was only thus I could compensate for the restraints I was obliged to submit to, in cases wherein the sacred penmen had taken a freer range.

§ 13. Concerning the diversity of styles in the different evangelists, which I cannot help considering as entitled to more attention than translators seem to have given it, I shall beg leave to make a few more observations. Of the words which I have mentioned as nearly synonymous, or at least as rendered by most interpreters in the same manner, some, though common in some of the Gospels, do not occur in others; yet, in no version

that I know, is this always to be discovered. The verb *ῥεω*, *I say*, is used by Matthew often, by Mark once, but never by either Luke or John. The synonyme *εἶπω* is used by all except John, and *εἶπω* by all except Mark. *Ἀνακλινω*, *I lay down*, occurs in all the Gospels except John's; *κατακειμαι*, *I lie down*, in all except Matthew's. Every one of the evangelists has also many words to be found in none of the rest; and that not only when peculiar things are mentioned by him, but when the same things, the same actions, the same circumstances, which are taken notice of by other evangelists are related. These it is sometimes impossible to translate justly in different words. Luke sometimes, in addressing God, uses the word *δεσποτης*, which is not in any of the other evangelists, and can hardly be rendered otherwise than *Lord*, the term whereby *κυριος*, which occurs in them all, is commonly translated. Luke is also peculiar in giving Jesus Christ the title *ἐπιστατης*, which cannot well be rendered otherwise than *master*, the common rendering of *διδασκαλος*, though, as Gro'tius observes, the words are not perfectly equivalent. Matthew has, in one passage, applied to our Lord a title not used by any other, *καθηγητης*, which our translators have also rendered *master*, and have thereby impaired the sense. In like manner, the multiplicity of inflections in the tenses, moods, and voices of their verbs, supplies them with a variety of expressions which serves to diversify their style in a manner not to be imitated in modern tongues, and less perhaps in English, which has very few inflections, than in any other. Add to the aforesaid advantages, in respect of variety, which the writers of the New Testament derived from their language, the derivatives and compounds with which that copious tongue so remarkably abounds.

Now, I do not know any stronger indications of a native difference of style than those above mentioned, and

in part exemplified. And, as this difference conveys some evidence of the authenticity of the writings, it ought not to be always disregarded by translators, merely because it is not possible always to preserve it in their versions. It is then in effect preserved, when they give such a turn to the expression, as renders the difference of phraseology nearly equal upon the whole. This, however, ought never to be attempted, when either the sense may be ever so little altered by it, or the simplicity and perspicuity of the sentence may be injured. What has been now observed will account for my employing words sometimes, which, though not unusual or obscure, are not the most obvious, and for giving such a turn to the expression, as renders it less literal than it might otherwise have been.

§ 14. I have avoided, as much as possible, the use of circumlocution: yet there are certain cases where we cannot avoid it entirely, and do justice to our author. I do not mean barely, when there is not a single word in the language of the translation which conveys the sense of the original term; but when there is something, either in the application or in the argument, that cannot be fully exhibited without the aid of some additional terms. It has been often observed that, in no two languages, do the words so perfectly correspond, that the same terms in one will always express the sense of the same terms in the other. There is a difference of extent in meaning which hinders them from suiting exactly, even when they coincide in the general import. The epithet *αχρεῖος*, as applied in the Gospel of Luke, chap. xvii. 10. is so far from suiting the sense of the English word *unprofitable*, by which it is rendered in the common translation, that if we were to give a definition of an unprofitable servant, we should hardly think of another than the reverse of the character given in that passage. — but should say, ‘he is one who does not that to

‘ his master which is his duty to do.’ From the context, however, no person can be at a loss to see, that the import of the word is, “ We have conferred no favour, “ we have only fulfilled the terms which we were bound “ to perform.” I know that because the sentiment is not expressed with the brevity of the original, many would call this a comment, or rather a paraphrase, and not a version. It is expressed, I acknowledge, by a periphrasis ; but periphrasis and paraphrase are not synonymous terms. The former is in every translation sometimes necessary, in order to transmit the genuine thought and reasoning of the author: it is only when more than this is attempted, and when other sentiments are introduced or suggested, for the sake of illustrating an author’s thoughts, or enforcing his arguments, that men employ paraphrase. It is not denied, that periphrasis in translating, ought to be avoided, if possible ; but it is not always possible to avoid it, and periphrasis is preferable to single words, which either convey no meaning, or convey a meaning different from the author’s.

The word βαπτισμα, in the question put by our Lord, Το βαπτισμα Ιωαννης ποθεν ην *, does not answer the word *baptism*, as used by us ; nor does αναστασις, in the account given of the Sadducees †, correspond entirely to the English word *resurrection* : the word επαγγελια is, for the most part, rendered *promise*, and means neither more nor less. In a few cases, however, it does not signify the promise itself, but the thing promised. Now the English word is never so applied. Hence the obscurity, not to say impropriety, of that expression, *I send the promise of my Father upon you ‡*, which, if it can be said to suggest any thing to an English reader, suggests awkwardly, *I give you a promise on the part of my Father.*

*. Mat. xxi. 25. † Mat. xxii. 23. ‡ Luke xxiv. 49. See all these passages in this translation, and the notes upon them.

Yet this is not the sense. What is here meant is the fulfilment of a promise formerly given them by his Father, and is therefore properly rendered, *I send you that which my Father hath promised*. Through not attending to this difference, our translators have thrown great darkness on some passages in the Epistle to the Hebrews. *These all* (says the writer, speaking of Abraham, Sarah, and others) *died in the faith, not having received the promises*, μη λαβοντες τας επαγγελιας, Heb. xi. 13. Yet this way interpreted, the assertion is contradictory, not only to the patriarchal history, but to what is said expressly of Abraham in the same chapter, Heb. xi. 14. The words, therefore, ought to have been rendered, *not having received the promised inheritance*; for it is the land of Canaan promised to Abraham and his posterity, to which the writer particularly refers, giving as an evidence that they had not received it, their acknowledging themselves to be *strangers and sojourners in the land*; not *on the earth*, as it is, particularly in this place, very improperly translated.

§ 15. Again, suppose, which is not uncommon, that the original word has two different, but related senses, and that the author had an allusion to both. Suppose also that in the language of the interpreter there is a term adapted to each of those senses, but not any one word that will suit both. In such cases perspicuity requires somewhat of periphrasis. If we abruptly change the word in the same sentence, or in the same argument, there will appear an incoherence in the version, where there appears a close connection in the original; and if we retain the same term, there will be both obscurity and impropriety in the version. I shall explain my meaning by examples, the only way of making such criticisms understood.

In one place in Matthew, ch. xv. 4, 5. the verb τιμαω is employed, as usual, to express the duty which chil-

dren owe to their parents. *To honour* is that commonly used in English. Yet this word is not equivalent in import to the Greek verb, much less to the Hebrew **כבד** *chabad*, translated *τιμαω* by the Seventy in the place quoted by the Evangelist. This is one of the causes of the obscurity and apparent inconsequence of that passage in the Gospel. I have, therefore, rendered the word, where it occurs the second time in the argument used by our Lord, *honour by his assistance*; for the original implies no less.

The Apostle Paul, writing to the Romans (for it is not necessary here to confine myself to the Gospels), says, Rom. x. 16, 17. as it is expressed in the common version, *But they have not all obeyed the Gospel; for Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God.* What the Apostle introduces here with *So then*, as a direct conclusion from the words of the Prophet, cannot fail to appear remote to an English reader, and to require some intermediate ideas to make out the connection. The incoherency disappears entirely, when we recur to the original, where the words are: *Αλλ' ο παντες υπηκουσαν τω ευαγγελιω. 'Ησaiας γαρ λεγει, Κυριε, τις επισευσε τη ακοη ημων; Αρα η πισις εξ ακοης η δε ακοη δια ρηματος Θεου.* Nothing can be more clearly consequential, than the argument as expressed here. Isaiah had said, complaining of the people, *Τις επισευσε τη ακοη ημων*; from which the Apostle infers, that it commonly holds *ΠΙΣΤΙΣ ΕΞ ΑΚΟΗΣ*, otherwise there had been no scope for complaint. But, by the change of the term in English, from *report* to *hearing*, however nearly the ideas are related, the expression is remarkably obscured. It must be owned, that we have no word, in English, of equal extent, in signification, with the Greek *ακοη*, which denotes both the *report*, or the thing heard, and the sensation of hearing; though, in regard to the sense of

seeing, the English word *sight* is of equal latitude; for it denotes both the thing seen, and the perception received by the eye*. But, when such a difference as this happens, between the import of their words and ours, one does more justice to the original, and interprets more strictly, by giving the sentence such a turn as will preserve the verbal allusion, than by such a change of the terms as our translators have adopted, to the no small injury of perspicuity. The passage, may, therefore, properly be rendered thus: *For Isaiah saith, "Lord, who believeth what he heareth us preach?" So then, belief cometh by hearing, and hearing by the word of God preached.* Nor is the addition of the participle *preached*, to be considered as a supply, from conjecture, of what is not expressed in the original; for, in fact, the word *ακου* here implies it. Diodati has not badly translated it *preaching*. *Signore, chi a creduto alla nostra predicatione? La fede adunque e dalla predicatione.* This is better than the English version, as it preserves clearly the connection of the two verses. It is, nevertheless, of importance, not to suppress the other signification of *ακου*, to wit, *hearing*, as, by means of it, the connection is rendered clearer, both with the preceding words, *How shall they believe in him of whom they have not heard?* Rom. x. 14. and with the following, *But, I say, Have they not heard?* ver. 18. I shall only add, that where the coincidence in the sense is very clear, the grammatical relation between the words is of less importance. There is, in this passage, a verbal connection, not only between the words *ακου* and *ακου*, but also between *πιστευω* and *πιστις*. But the English word *faith*, being fully equivalent to the Greek word *πιστις*, and its connection with believing being evident, it is not of

* See an excellent illustration of this in Dr Beattie's Essay on Truth, Part II. Ch. II. Sect. I.

great moment to preserve in English the affinity in sound. As such resemblances, however, always in some degree assist attention, and add a sort of evidence, it is rather better to retain them, where it can be done without hurting the sense. For this reason, I prefer the word *belief*, here, to the word *faith*.

I shall give but one other example, which, though not requiring the aid of circumlocution, is of a nature somewhat similar to the former. A verb, or an epithet, in the original, is sometimes construed with a noun, used figuratively, and is also construed, because use permits the application, with that which is represented by the figure; whereas, in the translator's language, the term, by which the verb or epithet is commonly rendered, is not equally susceptible of both applications. In such cases, it is better, when the thing is practicable, to change the word for one which, though less common, suits both. The following passage will illustrate my meaning. 1 Pet. ii. 6, 7. : Περιεχει εν τη γραφη. “*Ιδε τιθημι ει Σιων λιθον ακρογωνιαιον, εκλεκτον, εντιμον· και ο πισευων επ’ αυτω, & μη κατασχυνη.*” Ὑμιν & ἡ τιμη τοις πισευουσιν· απειθασι δε, λιθον ον απεδοκιμασαν οι οικοδομουντες, ὅτος εγεννηθη εις κεφαλην γωνιας : which our translators render thus : *It is contained in the Scripture, “ Behold, I lay in Sion a chief corner-stone, elect, precious : and he that believeth on him shall not be founded.” Unto you, therefore, which believe, he is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.* Here the type and the antitype are so blended, as to hurt, alike, both perspicuity and propriety. To speak of *believing in a stone, an elect stone*, and to apply the pronoun *him* to a stone, sound very oddly in our language : but πισωω επι, in the Hellenistic idiom, and εκλεκτος, admit an application either to persons or to things. The Apostle said, επ’ αυτω, because λιθς is of the masculine gender : for the like reason he would have

said, ἐπ' αὐτῇ, had he used πέτρα instead of λίθος. Would our translators in that case, have rendered it, *He who believeth on her?* Now, the English verb *to confide*, and the participle *selected*, are susceptible of both applications. Let the passage, then, be rendered thus: *It is said in Scripture, "Behold, I lay in Sion a chief corner-stone, " selected and precious: whosoever confideth in it shall " not be ashamed."* There is honour, therefore, to *you* who confide; but to the mistrustful, the stone which the builders rejected, is made the head of the corner. I may remark, in passing, that ἡ τιμή is here evidently opposed to ἡ αἰσχυνή, the import of which is included in the verb κατααἰσχυνθῆ; instead of *shame* ye shall have *honour*; but by no rule, that I know, can it be translated, *he is precious*. Απειθεῖσι, though often justly rendered *disobedient*, rather signifies here, *mistrustful, incredulous*, being contrasted to πισεῖναι. All the above examples are calculated to show, that it is as impossible for a translator, if he preserve that uniformity in translating so much insisted on by some, to convey perspicuously, or even intelligibly, the meaning of the author, and to give a just representation of his manner, as it is to retain any regard to purity in the language which he writes: and that, therefore, this absurd κακοζηλία subverts, alike, all the principal ends which he ought to have in view.

§ 16. It was admitted, that it is necessary to employ more words than one in the version, when the original term requires more for conveying the sense into the language of the translator. Nobody doubts the propriety of rendering προσωποληπτης, *respector of persons*, φιλαργυρία, *love of money*, or αποσυναγωγος, *expelled the synagogue*; and it is hardly possible to give the meaning in another language without the aid of some such periphrasis. Yet even this rule, however general it may appear, does not hold invariably. There are cases wherein it is better to leave part of the meaning unexpressed, than, by employ-

ing circumlocution, not only to desert simplicity, but to suggest something foreign to the intention of the author. That this will sometimes be the consequence of an over-scrupulous solicitude to comprehend every thing that may be implied in the original term, will be evident on reflection. Zaccheus, the publican, said to our Lord, Luke xix. 8. *Εἰ τινος τι εσυκοφάνησα αποδιδωμι τετραπλυν*, which our translators have rendered, *If I have taken any thing from any man by false accusation, I restore him four-fold*. In this they have followed Beza, and Leo Juda, who say, *Si quid cuiquam per calumniam eripui; reddo quadruplum*. Admitting the justness of the note subjoined by the latter, in regard to the artifices of the publicans, I approve much more the version of the word in the Vulgate and Erasmus, *Si quid aliquem defraudavi*; or in Castalio, to the same purpose, *Si quem ulla re fraudavi*, “If in aught I have wronged any man;” than those anxious attempts, by tracing little circumstances, to reach the full import of the original. My objection to such attempts, is not so much because they render the expression unnecessarily complex, but because something foreign to the intention of the author, rarely fails to be suggested by them. However paradoxical it may at first appear, it is certainly true, that to express a thing in one word, and to express it in several, makes sometimes a difference not only in the style, but in the meaning. I need not go further for an example, than the words on which I am remarking. For a man, in the station of Zaccheus, who was probably not liable to the charge of being injurious in any other way than that to which his business exposed him, nothing could be more natural, or more apposite, than the expression which the Evangelist represents him as having used, *εἰ τινος τι εσυκοφάνησα*. On the contrary, it would not have been natural in him to say, *εἰ τι εκλεψα*, or *εἰ τι εσυλησα*, because his manner of life, and his circumstances, set him above the suspicion

of the crimes of theft and robbery. Such things, therefore, are not supposed to enter the person's mind. But when we substitute a circumlocution, that is, a definition, for the name of the crime, other kindred crimes are necessarily conceived to be in view; because it is always by the aid of the genus, and the difference somehow signified, that the species is defined. Now, in a case like the present, wherein the purpose of restitution is explicitly declared, to introduce mention of the genus, with the limitation denoted by the specific difference, is an implicit declaration, that the promise of reparation shall not be understood to extend to any other species of injuries. Had our language been that spoken in Judea, and had this humble publican, when he made his penitent declaration to his Lord, said in English, *I will restore fourfold, if in aught I have wronged any man*; can we imagine, that he would have clogged his pious purpose, with the reserve which the additional words, *by false accusation*, manifestly imply? Who sees not that, in this manner introduced, they are such a restriction of the promise, as is equivalent to the retracting of in part, and saying, 'Let it be observed, that as to any other sort of wrong I may have committed, I promise nothing?' But when the thing is expressed in one word, as in the Greek, no such effect is produced. Much, therefore, of the meaning, depends on the form of the expression, as well on the import of the words.

§ 17. But this is not the only bad consequence which results from the excessive solicitude of interpreters, to comprehend in their translation, by the aid of periphrasis, every thing supposed to be included in the original term. A single word is sometimes used, with energy and perspicuity, as a trope. But if we substitute a definition for the single word, we destroy the trope, and often render the sentence nonsensical. To say, *The meek shall inherit the earth*, Matt. v. 6. is to employ

the word *inherit* in a figurative sense, which can hardly be misunderstood by any body, as denoting the facility with which they shall obtain possession, and the stability of the possession obtained. But, if we employ circumlocution, and say, in the manner of some interpreters, *The meek shall succeed to the earth by hereditary right*; by so explicit, and so formal a limitation of the manner, we exclude the trope, and affirm what is palpably inapplicable, and therefore ridiculous; for, *to obtain by hereditary right*, is to succeed, in right of consanguinity, to the former possessor, now deceased. In such cases, if the translator's language cannot convey the trope, in one word, with sufficient clearness, a plain and proper term is much preferable to such attempts at expressing, in several words, a figure, whose whole effect results from its simplicity and conciseness.

§ 18. It is proper also to observe, that the idiom of one language will admit, in a consistency with elegance and energy, redundancies in expression, which have a very different effect, translated into another language. A few examples of this occur in the New Testament. Ὑποπόδιον τῶν ποδῶν αὐτοῦ, Matt. v. 35. is adequately rendered, in the common translation, *his footstool*, but is literally *footstool of his feet*. It is the version given by the Seventy of the Hebrew phrase רִגְלָיו הָרֵם, in which there is no pleonasm. Our translators have imitated them in rendering ποιμὴν τῶν προβάτων *shepherd of the sheep*, John x. 2.; for here the redundancy is only in the version. The words ἀνὴρ and ἀνθρώπος, are often by Greek authors, especially the Attic, construed with other substantives which, by a peculiar idiom, are used adjectively *. Matthew joins ἀνθρώπος with ἐμπορος, Mat.

* This idiom is not peculiarly Greek. In Genesis, xiii. 8. *We are brethren*, is; In Hebrew, אָנֹכִי וְאַחִי אַבְרָם, in the Septuagint, ἀνθρώποι ἀδελφοί ἡμῶς ἐσμεν, *We are men brethren*. Other examples might be produced.

xiii. 45. with *οικοδεσποτης*, Mat. xiii. 52. ; with *βασιλευς*, Mat. xviii. 23. ; and John prefixes it to *αμαρτωλος*, John ix. 16. Luke, in similar cases, employs *ανηρ*, joining it to *αμαρτωλος*, Luke v. 8. xix. 7. ; *προφητης*, Luke xxiv. 19. ; *φαινευς*, Acts iii. 14. In some instances our translators have very properly dropt the redundant term ; in others, for I know not what reason, they have retained it. Thus dropping it, they say *a prophet*, *a murderer*, and *a certain king*. On another occasion, in order to include both words, they say *a merchant-man*. But use, whose decisions are very arbitrary, has long appropriated this name to *a trading ship*. They say also *a man that is an householder*, *a man that is a sinner*, Luke xix. 7. John ix. 16. and in one place, not badly, *a sinful man*, Luke v. 8. In these, however, we must acknowledge, there is no deviation from the meaning. Such superfluous words as some of those now mentioned, enfeeble the expression, but without altering or darkening the sense.

But there is one case wherein this use of the noun *ανηρ*, has, in the common version, occasioned a small deviation from the meaning. The words *ανδρες αδελφοι* frequently occur in the Acts, and are always rendered, by our translators, *Men and brethren*, as if the phrase were *ανδρες και αδελφοι*, thereby making two distinct appellations. This I once thought peculiar to English translators, but have since found that the same method is in one place adopted by Luther, in his German translation, who says, *Thr manner und bruder*, Acts i. 16. Some foreign versions have scrupulously preserved the pleonastic form ; one says *hommes freres*, another *huomini fratelli* ; which are equally awkward in French and Italian, as *men brethren* would be in English ; but into none of the versions in these languages which I have seen is the conjunction inserted. Our interpreters must have proceeded on the supposition, that the Apos-

titles, by such compilations, divided their hearers into two classes, one of whom they barely denominated *men*, the other they more affectionately saluted *brethren*. But that there is no foundation for this conceit is manifest; first, in that case by the syntatic order, the copulative *και* must have been inserted between the titles. Yet, though *ανδρες αδελφοι* occurs in the Acts no fewer than thirteen times, no example of *ανδρες και αδελφοι* is to be found. Secondly, it is, as was signified above, entirely in the Greek idiom. *Ανδρες στρατιωται soldiers*, *ανδρες δικασται judges*, in like manner as *ανδρες Αθηναιοι Athenians*, are warranted by the example of Demosthenes, and the best writers in Greece. Thirdly, there is the same reason to introduce the copulative in the other examples above quoted, and to render *ανθρωπος εμπορος a man and a merchant*, *ανηρ αμαρτολος a man and a sinner*, and so of the rest, as *ανδρες αδελφοι men and brethren*. It may be thought that in the address *Ανδρες αδελφοι και πατερες*, as no conjunction is needed in the version but what is expressed in the original, the word *men* ought to be preserved. But the use above examined sufficiently shows that, in all such cases, the word *ανδρες* is to be considered, not as a separate title, but as an idiomatic supplement to *αδελφοι και πατερες*, the only titles given, and that, therefore, in translations into modern tongues, it ought to be dropped as an expletive which does not suit their idiom. The above criticism will also serve as one of the many evidences, that what is vulgarly called the most literal translation, is not always the most close.

§ 19. It may be proper also to observe, that the import of diminutives is not always to be determined by the general rules laid down by grammarians. *Βιβλιον* is only in form a diminutive of *βιβλος*, *οικια* of *οικος*, *δαιμονιον* of *δαιμων*; the same may be said of *εριφιον* as used in the Gospel. It cannot be understood as expressing little-

ness : for what is called ἐπιφιλία in the only place where the word occurs, Matt. xxv. 33. is ἐπιφίλο in the verse immediately preceding. The like may be said of οὐαρίον and οὐα. And the application in that passage shows sufficiently, that it is not an expression of affection or tenderness. Πινακίδιον in Luke, ch. i. 63. denotes a thing differing rather in kind and use, than in dimensions from πιναξ, as used by the same Evangelist, Luke xi. 59. Some diminutives are intended to mark a distinction only in age or in size, as θυγατρίον, βιβλαρίδιον, σφαρίον, ιχθυδίων, κλινίδιον, πλοιαρίον, παιδίον, παιδαρίον; and may be rendered into English by the aid of the epithet *little*, as *little daughter*, *little book*, *little fish*, or by a single word adapted to the meaning in the passage where it occurs, as *couch*, *boat*, *child*, *boy*, *infant*. Τεκνίον appears, on the contrary, more expressive of affection than of size : τέκνα is therefore better rendered *dear children*, than *little children*, which, when addressed to grown persons, sounds very oddly. Sometimes the diminutive expresses contempt. In this way the word γυναικάρια is used by Paul, 2 Tim. iii. 6. and is not badly translated *silly women*. But in many cases it must be acknowledged that the difference which a diminutive makes, though real, is of too delicate a nature to be transfused into a version. For when a translator, because the language which he writes, does not afford a term exactly equivalent, makes a stretch for a word ; that word often farther exceeds the import of the original, than the common term would have fallen below it. For example, in the check which our Lord at first gave to the application of the Syrophenician woman, I consider the diminutive κυνάρια as more emphatical in that place than κύες : yet I think it is incomparably better rendered in the common version *dogs*, than in that of the anonymous translator *puppies*.

Now, in the few cases (for they are but few) in which

our language has provided us in diminutives, it is not always proper to render the Greek diminutive by the English. *Ἀγρίον*, for example, is in Greek the diminutive of *ἄγρς*, so is *lambkin* of *lamb* in English, which is the only proper version of *ἄγρς*. To translate *Ἀγρίον lambkin*, must therefore be entirely agreeable to the laws of literal interpretation. Yet who, that understands English, would hesitate to affirm that a translator who should so render the word, wherever it occurs in the New Testament, would betray a great defect both of taste and of judgment? This is one of the many evidences we have, that without knowing somewhat of the sentiments and manners of a people, with which the genius of their language is intimately connected, we may, in translating their works, exhibit an uncouth representation of the dead letter, but are not qualified for transfusing the sense and spirit of their writings into the version. The Greek abounds in diminutives of every kind, though used but sparingly in the Gospels; nay, even in the diminutives of diminutives. They are admitted into all kinds of composition, both prosaic and poetical, the most solemn as well as the most ludicrous. It is quite otherwise with us. We have but few of that denomination, and those few are hardly ever admitted into grave discussions. They are, in a manner, confined to pastoral poetry, and romance, or at best, to performances whose end is amusement rather than instruction. It is only in these that such words as *lordling*, *baby*, *manikin*, could be tolerated. *Ἀγρίον*, in Greek, is a word of sufficient dignity, which *lambkin* in English is not. This term shows rather a playful than a serious disposition in the person who uses it. I have been the more particular here in order to show, that if we would translate with propriety, more knowledge is requisite, than can be furnished by lexicons and grammars. So much for what, in translating, concerns the

justness of expression necessary for promoting the author's intention, and conveying his sentiments.

§ 20. Next to the justness, the perspicuity of what is said, will be universally admitted to be, of all the qualities of style, the most essential. Some indeed seem to think that this is peculiarly the author's province, and no farther the translator's, than he has the warrant of his original. Such was the opinion of Le Clerc, a man of considerable name in literature. "Quamvis
" Latina lingua," says he *, "perspicuitate multo ma-
" gis quam Hebraica gaudeat, imo vero obscuritatem,
" quantum potest, vitare soleat ; ubi Hebraica obscura
" sunt, translationem nostram obscuriorem esse non dif-
" fitemur. Sed ut ea demum effigies laudatur, non
" quæ vultum formosum spectandum, sed qualis est re-
" vera, spectantium oculis offert ; sic translatio, ubi ar-
" chetypus sermo clarus est, clara ; ubi obscurus ob-
" scura esse debet." This judgment he qualifies with the following words : "Obscura autem hic vocamus,
" non quæ Hebraicæ linguæ nesciis obscura sunt, sic
" enim pleræque loquutiones scripturæ obscuræ essent,
" sed quæ a linguæ non imperitis hodie non satis intel-
" liguntur. Contra vero clara esse dicimus, non ea tan-
" tum quæ omnibus, etiam imperitis aperta sunt, sed
" quæ linguæ peritioribus nullum negotium facessunt." But even with this qualification the sentiment does not appear defensible. It makes the standard of perspicuity what it is impossible for any person exactly to know, namely, the degree of knowledge in the original attained (not by the translator, but) by the learned in general in the Oriental languages at the time. "Obscura
" vocamus quæ a linguæ non imperitis *hodie*, non satis
" intelliguntur." In consequence of which the Scriptures ought to be translated more perspicuously at one

* Proleg. in Pent. Diss. II. § 4.

time than at another, because the original is better understood at one time than at another. That in fact they will be so, when in the hands of a translator of superior capacity and knowledge cannot be questioned. But by this critic's rule, if I understand him right, the interpreter ought not to avail himself of greater abilities, if he have greater abilities ; but, however clear the sentiments are to him, he ought to render them obscurely, if the original appear obscure to the critics of the age. In this case, it would be of little consequence, whether the translator were profoundly skilled in the languages or not. The only thing of importance would be, that he were well versed in the interpretations and comments of others. This is so absurd, that I cannot allow myself to think that it was the fixed opinion of that critic, or the rule by which he conducted himself in translating ; yet it is hardly possible to put another construction upon his words.

§ 21. Houbigant, without minding the qualification above quoted, severely censures the general position, that the obscurities of an author ought to be rendered obscurely. “*Obscurus,*” says he *, “*est non semel Horatius ; num igitur laudanda ea erit Horatii Gallica interpretatio, quæ Horatium faciet Gallico sermone, ubi clarus est, clare, ubi obscurus, obscure loquentem ?*” I must, however, say so much for Le Clerc, as to acknowledge, that the cases compared by Houbigant are not parallel. Greater freedom may reasonably be used with profane authors than with the sacred. If the general tenor and connection be preserved in the thoughts of a Greek or Latin poet, and if the diction be harmonious and elegant, a few mistakes about the import of words, by which the scope of the whole is little affected, will be thought, even by the most fasti-

* Proleg, Cap. V. Art. III.

dious critics, a more pardonable fault than such obscurity as interrupts a reader, and makes it difficult for him to divine the sense. But it is otherwise with a book of so great authority as the Scriptures. It is better that in them the reader should sometimes be at a loss about the sentiment, than that he should have a false sentiment imposed upon him for a dictate of the Spirit of God. I approve much more what follows in Houbigant : “ *Humani ingenii est, non linguæ cujuscunque*
“ *obscuritas, divini sermonis dos perpetua, ut dignitas,*
“ *ita etiam perspicuitas. Ut quanquam obscura nunc*
“ *esset Hebraica lingua, tamen dubitandum non esset,*
“ *quæ sacri autores scripserunt, perspicue scripsisse :*
“ *nobis igitur esse maxime elaborandum, ut quæ nunc*
“ *nobis obscura esse videantur, ad pristinam nativam-*
“ *que perspicuitatem, quoad fieri potest, revocemus ;*
“ *non autem nos nobis contentos esse debere, si quæ*
“ *prima specie obscura erant, obscure converterimus.*”
I have already given my reasons * for thinking that the historical style of the Scriptures, in consequence of its greater simplicity, is naturally more perspicuous than that of most other writings. But it is impossible that their sense should appear, even to men of profound erudition, with the same facility and clearness, as it did to the countrymen and contemporaries of the inspired writers, men familiarized to their idiom, and well acquainted with all the customs and manners to which there are, in those writings, incidental allusions. If then, to adopt Le Clerc’s similitude, we prefer likeness to the original before beauty, we must endeavour to make our translation as perspicuous to our readers as we have reason to think the writings of Moses were, not to modern linguists, but to the ancient Israelites, and the writings of the evangelists to the Hellenist Jews.

* Diss. III.

This is the only way, in my judgment, in which, consistently with common sense, we can say that a resemblance in perspicuity is preserved in the translation.

§ 22. But it may be asked, Is there then no case whatever, wherein it may be pardonable, or even proper, to be, in some degree, obscure? I acknowledge that there are such cases, though they occur but seldom in the historical books. First it is pardonable to be obscure, or even ambiguous, when it is necessary for avoiding a greater evil. I consider it as a greater evil in a translator, to assign a meaning merely from conjecture, for which he is conscious he has little or no foundation. In such cases, the method taken by Castalio is the only unexceptionable method, to give a literal translation of the words, and acknowledge our ignorance of the meaning. For the same reason, there will be a propriety in retaining even some ambiguities in the version. But this method ought to be taken only when the interpréter, using his best judgment, thinks there is ground to doubt which of the two senses, suggested by the words, is the meaning of the author. If the language of the version be susceptible of the same ambiguity which he finds in the original, it ought to be preserved; but if the language be not susceptible of it, which often happens, the translator should insert the meaning he prefers in the text, and take notice of the other in the notes, or on the margin.

I shall give some examples of both. The evangelist John says, i. 9. *Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.* Here we have an ambiguity in the word *ἐρχόμενον*, which may be either the nominative neuter, agreeing with *φῶς*, or the accusative masculine, agreeing with *ἄνθρωπον*. Our translators have preferred the latter meaning, and said, *That was the true light, which lighteth every man that cometh into the world.* It was hardly possible to preserve the native simplicity

of the expression, and retain the ambiguity in English. I have, therefore, as I preferred the former meaning, rendered the verse, *The true light was he, who coming into the world, enlighteneth every man*, and mentioned the other sense in the note, assigning the reasons which determined my choice.

Another evangelist represents our Lord as saying, Mat. xix. 28. Λεγω ὑμιν, ὅτι ὑμεῖς οἱ ἀκολουθεῖσάντες μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνῳ δόξης αὐτοῦ, καθισέσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. Here the clause, ἐν τῇ παλιγγενεσίᾳ, may be construed either with the preceding words, or with the following. In the former of these ways our translators have understood them, and have, therefore, rendered the verse, *I say unto you, that ye which have followed me in the regeneration; when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*. I think, on the contrary, that the words ought to be understood in the latter way, and have, therefore, translated them in this manner: *I say unto you, that at the renovation, when the Son of man shall be seated on his glorious throne, ye my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel*. For this choice I have assigned my reasons in the note on the passage.

§ 23. But it sometimes happens, that the preference of one of the meanings of an equivocal word or phrase, cannot be determined with probability sufficient to satisfy a candid critic. In this case, when the version can be rendered equally susceptible of the different meanings, candour itself requires, that the interpreter give it this turn. By so doing, he puts the unlearned reader on the same footing on which the learned reader is put by the author. It does not often happen that this is possible, but it happens sometimes. The word *any* may denote, either the world, in the largest accep-

tation, or the age, state, or dispensation of things, answering nearly to the Latin *seculum*. There are some passages in the New Testament, on which probable arguments may be advanced in favour of each interpretation. Nay, some have plausibly contended, that in the prophetic style, there is no impropriety in admitting both senses. Now, by rendering *αιων*, in those doubtful cases, *state*, the same latitude is given the sentiment in English, which the words have in the original. See the note on this passage in Matthew, ch. xii. 32. *οκ αφεθησεται αυτω, οτε εν τω νυν αιωνι, οτε εν τω μελλοντι*, which I have rendered, *will never be pardoned, either in the present state, or in the future*.

§ 24. There are, moreover, a few instances, in which it cannot be doubted that there is an intentional obscurity. In these it is plain, that the same degree of darkness which is found in the original ought, as far as possible, to be preserved in the version. Predictions are rarely intended to be perfectly understood till after their fulfilment, and are intended to be then understood by means of their fulfilment. When our Lord said to his disciples, in his last consolatory discourse, John xvi. 16. *Within a little while ye shall not see me, a little while after ye shall see me, because I go to the Father*, we learn, from what follows, that they did not understand him. Yet, though he perceived they were puzzled, he did not think proper to clear up the matter; but, that his words might make the deeper impression upon their minds, he mentioned some additional circumstances, the triumph of the world, the sorrow of the disciples at first, and joy afterwards. He knew that his death and resurrection, which were soon to follow, would totally dissipate all doubts about his meaning. It must be injudicious therefore, to render the verse in such a manner as to leave no room, to persons in their circumstances, for doubt and perplexity. Yet in one version it is thus translated: "In a very little time you will

“ not see me---in a very little time you will see me
 “ again---for I am going to the Father, shortly to re-
 “ turn.” The last clause, *shortly to return*, for which there is no warrant in the original, removes the difficulty at once, and, consequently, makes the disciples appear, in the subsequent verses, in a very strange light, as being at a loss to understand what is expressed in the clearest manner. It holds, therefore, true in general, that in translating prophecy, we ought to avoid giving the version either more or less light than is found in the original. The anonymous translator often errs in this way. Thus, in the prophecy on mount Olivet, where our Lord says, Matt. xxiv. 6. *These things must happen, but the end is not yet*, the last clause, *ἔτι οὐκ ἔστιν τέλος*, he renders; *the end of the Jewish age is not yet*. There is nothing answering to the words *of the Jewish age* in the gospel. It is not certain that the word *τέλος* here relates to the same event which is called *συντελεῖ τὸ αἰῶνα* a little before, ver. 3. At any rate, there is no mention of *Jews* or *Jewish*, in the whole prophecy. Nay, if it were absolutely certain, that the meaning is what this interpreter has expressed, it would be wrong to render it so, because we have reason to conclude, that it was not without design that our Lord, on that occasion, employed more general terms.

§ 25. In some cases, it is particularly unsuitable to be more explicit than the sacred authors, how certain soever we be that we express the meaning. A little reflection must satisfy every reasonable person, that events depending on the agency of men, cannot, with propriety, be revealed, so as to be perfectly intelligible to those on whose agency they depend. For, if we suppose that the things predicted, are such as they would not knowingly be the instruments of executing, either it will be in their power to defeat the intention of the prophecy, or they must be over-ruled in their ac-

tions by some blind fatality, and consequently cannot be free agents in accomplishing the prediction. Neither of these suits the methods of Providence. God does not force the wills of his creatures; but he makes both their errors and their vices conduce to effect his wise and gracious purposes. This conduct of Providence was never more eminently displayed, than in what related to the death and sufferings of the Son of God. The predictions of the ancient Prophets are so apposite, and so clearly explained by the events, that we are at no loss to apply them; nay, we find some difficulty in conceiving how they could fail of being understood by those who were the instruments of their accomplishment. Yet, that they were misunderstood by them, we have the best authority to affirm: *I wot*, says Peter, Acts iii. 17, 18. to the people of Jerusalem, who had, with clamour, demanded of Pilate the crucifixion of Jesus, *that through ignorance ye did it, as did also your rulers; but those things which God before had showed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.* The predictions in the Gospel are conveyed in the same idiom, and under the like figurative expressions, as are those of the Old Testament. And though many of the events foretold, which are now accomplished, have put the meaning of such prophecies beyond all question, we ought not, in translating them, to add any light borrowed merely from the accomplishment. By so doing, we may even materially injure the history, and render those mistakes incredible, which, on a more exact representation of things, as they must have appeared at the time, were entirely natural.

§ 26. The commentator's business ought never to be confounded with the translator's. It is the duty of the latter to give every thing to his readers, as much as possible, with the same advantages, neither more nor fewer,

with which the sacred author gave it to his contemporaries. There were some things that our Saviour said, as well as some things that he did to his disciples, which it was not intended that they should understand then, but which, if taken notice of then, and remembered, they would understand afterwards. *These things*, said our Lord, John xvi. 25. *I have spoken to you in figures; the time cometh when I shall no longer speak to you in figures; but instruct you plainly concerning the Father.* It was, therefore, not intended that every thing in the Gospel should be announced, at first, with plainness. It is, withal, certain, that the veil of figurative language thrown over some things, was employed to shade them only for a time, and, in the end to conduce to their evidence and greater lustre. *For there was no secret that was not to be discovered; nor was aught concealed which was not to be divulged*, Mark iv. 22. Now, justice is not done to this wise conduct of the Spirit, unless things be represented in this respect also, as nearly as possible, in his own manner. And those translators who have not attended to this, have sometimes, by throwing more light than was proper on particular expressions, involved the whole passage in greater darkness, and made it harder to account for the facts recorded.

§ 27. At the same time, let it be remembered, that the case of prophecy is in a great measure peculiar; and we have reason to think, that there is hardly any other case in which we are in danger of exceeding in perspicuity. Even in those places of the Gospel, about the meaning of which expositors are divided, there is ground to believe, that there is no intended obscurity in the original; but that the difficulty arises merely from an allusion to some custom, or an application of some term at that time familiar, but at present not easily discovered. Where the translator is in the dark, his version ought not to be decisive. But where he has rational

grounds for forming a judgment, what he judges to be the sense, he ought to express with clearness.

§ 28. I have oftener than once had occasion to observe, that wherever propriety, perspicuity, and the idiom of the tongue employed, permit an interpreter to be *close*, the more he is so, the better. But what it is to be *literal*, I have never yet seen defined by any critic or grammarian, or even by any advocate for the literal manner of translating. A resemblance in sound, by the frequent use of derivatives from the words of the original, cannot, where there is no coincidence in the sense, confer on a translator, even the slight praise of being literal. Who would honour with this denomination one who, in translating Scripture, should render συμφωνία *symphony*, ὑπερβολή *hyperbole*, παροξυσμός *paroxysm*, φαρμακία *pharmacy*, συκοφαντεῖν *to play the sycophant*, παραδόξα *paradoxes*, and ἰδιώτης *idiot*? Yet some of the consecrated words have no better title to this distinction.

I once met with a criticism, I do not remember where, on a passage in the Epistle of James, ch. i. 17. in which God is called the *Father of lights*, παρ ᾧ ἔκ ἐνι παραλλαγή, ἢ τροπῆς ἀποσκίασμα. The critic profoundly supposes, that the sacred penman, though writing to the Christian converts of the dispersed Jews, amongst whom there certainly were not many noble, or rich, or learned, addressed them in the language of astronomy; and therefore renders παραλλαγή *parallax*, and τροπή *tropic*. If this be to translate very literally, it is also to translate very absurdly. And surely the plea is not stronger, that is urged in favour of those interpreters who, without regard to usage in their own language, scrupulously exhibit, in their versions, the etymologies of their author's words, especially compound words. Such, if they would preserve consistency, ought to translate εὐηθής *well-bred*, ῥαδινεργία *easy work*, σπέρμολογος *seed gatherer*, πανεργός *all-working*, γλωσσοκομὴν *tongue-case*, and πανπολὺς *all-many*.

The similar attempts of some, at analysing phrases, or idiomatical expressions, in their version, which are but a looser sort of composition, fall under the same denomination. Both the above methods, though differing greatly from each other, are occasionally patronised, as literal, by the same persons. There is a third particular, which is considered as perhaps more essential to this mode of interpreting, than either of the former, and which consists in tracing, as nearly as possible, in the version, the construction and arrangement of the original. This, if not carried to excess, is less exceptionable than either of the former.

§ 29. But it deserves our notice, that translators attempting, in this way, to keep closely to the letter, have sometimes failed, through their attending more to words and particles, considered separately, than to the combination and construction of the whole sentence. Thus, the words of our Lord *, Πας γαρ ὁ αἰτων λαμβανει, και ὁ ζητων εὑρισκει, as rendered in the common translation, *For every one that asketh, receiveth; and he that seeketh, findeth;* err in this very way. Ὁ ζητων εὑρισκει, taken by itself as a separate sentence, cannot be better rendered than *he that seeketh, findeth*. But in this passage it is only a clause of a sentence. The words πας γαρ, wherewith the sentence begins, relate equally to both clauses. The version here given, *For whosoever asketh, obtaineth; whosoever seeketh, findeth*, is, in fact, therefore, more close to the letter as well as to the sense: for, by the syntactic order, the second clause evidently is πας ὁ ζητων εὑρισκει. The Vulgate is both literal and just, *Omnis enim qui petit, accipit; et qui querit invenit*. Here *omnis*, like πας, belongs to both members. Had our translators, in the same manner, said, *Every one that asketh, receiveth; and that seeketh, findeth;* leaving out the pronoun *he*, they would have done justice both to the form and to the sense.

But they have chosen rather to follow Beza, who says, *Quisquis enim petit, accipit; et qui querit, invenit;* where, though the second member is the same as in the Vulgate, the expression in the Gospel is in effect differently translated, as *quisquis* cannot, like *omnis*, be supplied before *qui*. I acknowledge that there is not a material difference in meaning. Only the second clause in Beza is expressed more weakly, and appears not to affirm so universally as the first clause. The clause, as expressed in Greek, has no such appearance.

§ 30. For a similar reason, the words, ὅπου ὁ σκωληξ αὐτῶν ἔσθιεν, καὶ τὸ πῦρ οὐ σβέννυται, Mark ix. 44. 46. 48. are, in my opinion, more strictly rendered, *where their worm dieth not, and their fire is not quenched*, than as in the common version *the fire is not quenched*. The manner in which the clauses are here connected, rendered the repetition of the pronoun in the second clause unnecessary, because in Greek it is in such cases understood as repeated. Whereas in English, when *the fire* is said, the pronoun cannot be understood. It is excluded by the article, which is never by us joined with the possessive pronoun. Could we, with propriety, imitate the Greek manner entirely, making the personal pronoun supply the possessive, and saying, *where the worm of them dieth not, and the fire is not quenched*, the pronoun might be understood in English as well as in Greek. But such an idiom with us would be harsh and unnatural. It gives an additional probability to this explanation, that in the passage in the Old Testament referred to, Isa. lxvi. 24. it is expressly *their fire* as well as *their worm*. In Hebrew the affixes are never left to be supplied. This remark regards only the exhibition of the construction, for the sense is not affected by the difference.

§ 31. The words of John, ὁ ποιοῦν τὴν δικαιοσύνην δικαίος ἐστὶ, καθὼς ἐκεῖνος δικαίος ἐστὶ, 1 John iii. 7. are, in my judgment, more literally rendered, *He that doth righteous-*

ness is righteous, even as God is righteous, than as it stands in the English translation, *even as he is righteous*. The English pronoun *he* does not correspond to the Greek *ἐκεῖνος* so situated. In English the sentence appears to most readers a mere identical proposition; in Greek it has no such appearance, *ἐκεῖνος* plainly referring us to a remote antecedent. As no pronoun in our language will here answer the purpose, the only proper recourse is to the noun whose place it occupies. The intention of the three examples just now given, is to show that, when the construction of the sentence is taken into the account, that is found a more literal (if by this he meant *closer*) translation, which, to a superficial view, appears less so.

§ 32. I shall here take notice of another case in which we may translate literally, nay, justly and perspicuously, and yet fail greatly in respect of energy. This arises from not attending to the minute, but often important differences in structure, between the language of the original and that of the version. Of many such differences between Greek and English, I shall mention at present only one. We find it necessary to introduce some of the personal pronouns almost as often as we introduce a verb. Not only does our idiom require this, but our want of inflections constrains us to take this method for conveying the meaning. In the ancient languages this is quite unnecessary, as the inflection of the verb, in almost every case, virtually expresses the pronoun. There are certain cases, nevertheless, wherein the pronoun is also employed in those languages. But in those cases it has, for the most part, an emphasis, which the corresponding pronoun with us, because equally necessary in every case, is not fitted for expressing. Thus our Lord says to his disciples, John xv. 16. Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς, which is rendered in the common version, *Ye have not chosen me,*

but I have chosen you. This version is at once literal, just, and perspicuous; yet it has not the energy of the original. The stress laid on ὑμεῖς and ἐγώ, which are here contrasted with manifest intention, because the words are otherwise superfluous, is but feebly, if at all represented by the pronouns *ye* and *I*, which are, in English, necessary attendants on the verbs. Our translators could not have rendered differently, had the words been οὐ με ἐξελεξασθε, ἀλλ' ἐξελεξαμην ὑμας. Yet every reader of taste will perceive that this expression is not nearly so emphatical. I might add that such a reader will be sensible, that even so slight a circumstance as beginning the sentence with the negative particle, adds to the emphasis, and that ὑμεῖς ἔ would not have been so expressive as ἔχ ὑμεῖς. To do justice, therefore, to the energy, as well as to the sense of the original, it is necessary, in modern languages, to give the sentence a different turn. The Port Royal, and after them Simon, and other French translators, have done this successfully by rendering it, *Ce n'est pas vous qui m'avez choisi, mais c'est moi qui vous ai choisi.* The like turn has been given by some very properly to the words in English, *It was not you who chose me, but it was I who chose you.*

I recollect one instance in the Old Testament, wherein our translators have taken this method. Joseph, after he had discovered himself to his brethren, observing that the remembrance of their guilt overwhelmed them with terror and confusion; in order to compose their spirits, says to them, Gen. xlv. 8. *It was not you that sent me hither, but God.* The expression in the Greek translation is perfectly similar to that above quoted from the Gospel. Οὐχ ὑμεῖς με ἀπεσלקατε ὧδε, ἀλλ' ἡ ὁ Θεός. In the original Hebrew it is not less so: **לֹא אַתֶּם שְׁלַחְתֶּם אֵתִי הֵנָּה חַלְלִים.** I do not say however, that the pronoun, when mentioned, is in every case emphatical, or that, in every case, it would be proper

to deviate from the more simple manner of translating.

§ 33. Thus much shall suffice for what regards those leading rules in translating, which may be judged necessary for securing propriety, perspicuity, and energy ; and, as far as possible, in a consistency with these, for doing justice to the particular manner of the author translated ; and for bestowing on the whole that simple kind of decoration, which is suited to its character. This finishes the first part of this Dissertation relating to the matter or principal qualities to be attended to in translating.

P A R T II.

The Readings of the Original here followed.

I SHALL now subjoin a few remarks on the readings, where there is, in the original, a diversity of reading, which are here preferred.

Were it in our power to recur to the autographies of the sacred penmen, that is, to the manuscripts written by themselves, or by those whom they employed to whom they dictated, and whose work they supervised, there could be no question that we ought to recur to them, as the only infallible standards of divine truth. But those identical writings, it is acknowledged on all hands, are nowhere now to be found. What we have, in their stead, are the copies of copies (through how many successions, it is impossible to say), which were originally taken from those autographies. Now, though Christians are generally agreed in ascribing infallibility to the sacred penmen, no Christian society, or individual, that I know, has ever yet ascribed infallibility to

the copiers of the New Testament. Indeed, some Christians appear absurd enough to admit thus much in favour of those who have transcribed the Old Testament; about which they seem to imagine that Providence has been more solicitous than about the New. For, in regard to the New Testament, nothing of this kind has ever been advanced. Now, what has been said of the transcribers of the New Testament may, with equal certainty, be affirmed of the editors and printers. It is, nevertheless, true, that since the invention of printing, we have greater security than formerly, against that incorrectness which multiplies the diversities of reading; inasmuch as now, a whole printed edition, consisting of many thousand copies, is not exposed to so many errors, as a single written copy was before. But this invention is comparatively modern. Besides, the effect it had, in point of correctness, was only to check the progress, or more properly, to prevent the increase of the evil, by giving little scope for new variations. But it could have no retrospective effect in rectifying those already produced.

§ 2. It behoved the first editors of the New Testament in print, to employ the manuscripts of which they were possessed, with all their imperfections. And who will pretend that Cardinal Ximenes, Erasmus, Robert Stephens, and other early publishers of the New Testament, to whom the republic of letters is indeed much indebted, were under an infallible direction in the choice of manuscripts, or in the choice of readings in those passages wherein their copies differed from one another? That they were not all under infallible guidance, we have ocular demonstration, as, by comparing them, we see that, in many instances, they differ among themselves. And if only one was infallibly directed, which of them, shall we say, was favoured with this honourable distinction? But, in fact, though there are many well-mean-

ing persons, who appear dissatisfied with the bare mention of various reading of the sacred text, and much more with the adoption of any reading to which they have not been accustomed, there is none who has yet ventured to ascribe infallibility, or inspiration, to any succession of copiests, editors, or printers. Yet, without this, to what purpose complain? Is it possible to dissemble a circumstance clear as day, that different copies read some things differently? a circumstance of which every person who, with but a moderate share of knowledge, will take the trouble to reflect, must be convinced that it was inevitable: Or, if it were possible to dissemble it, ought this truth to be dissembled? If, in any instance wherein the copies differ, there appear, upon enquiry, sufficient reason to believe, that the reading of one copy, or number of copies, is the dictate of inspiration, and that the reading of the rest, though the same with that of the printed edition most in use, is not, will the cause of truth be better served by dissimulation, in adhering to a maxim of policy, merely human, or by conveying, in simplicity, to the best of our power, the genuine sense of the Spirit? The former method savours too much of those pious frauds which, though excellent props to superstition in ignorant and barbarous ages, ought never to be employed in the service of true religion. Their assistance she never needs, and disdains to use. Let us then conclude, that as the sacred writings have been immensely multiplied, by the copies which have been taken from the original manuscripts, and by the transcripts successively made from the copies; the intrusion of mistakes into the manuscripts, and thence into the printed editions, was, without a chain of miracles, absolutely unavoidable.

§ 3. It may be thought that the transmission, through so many ages, merely by transcribing, in order to supply the place of those copies which, from time to time,

have been destroyed or lost, must have, long before now, greatly corrupted the text, and involved the whole in uncertainty. Yet, in fact, the danger here is not near so great as it at first would appear. The multiplication of the copies, the very circumstance which occasions the increase of the evil, has, in a great measure, as it began very early, brought its own remedy along with it, namely, the opportunity it affords, of collating those which have been made from different ancient exemplars. For, let it be observed, that different transcribers from a correct standard, rarely fall into the same errors. If, therefore, which is highly probable, as almost all those writings were originally intended for the use of multitudes, several copies were made directly from the writings of the sacred penmen, those transcripts, when the common archetype was lost, would serve, when collated, to correct one another; and, in like manner, the copies taken from one would serve to correct the copies taken from another. There are several considerations, arising from external circumstances, from which, among the different readings of different manuscripts, the preference may, with probability, be determined; such are the comparative antiquity, number, and apparent accuracy of the copies themselves. There are considerations, also, arising from internal qualities in the readings compared; such as, conformity to the grammatical construction, to the common idiom of the language, to the special idiom of the Hellenists, to the manner of the writer, and to the scope of the context. Need I subjoin the judgments that may be formed by a small change in the pointing, or even in dividing the words? for in these things the critic is entitled to some latitude, as, in the most ancient manuscripts there were neither points nor accents, and hardly a division of the words.

Next to the aid of manuscripts, is that of the Greek

commentators, who give us, in their commentaries, the text as they found it at the time; and, next to this, we have that of ancient translations. I do not mean the aid they give for discovering the import of the original terms; for in this respect, modern versions may be equally profitable; but their leading to the discovery of a different reading in the manuscripts from which they were made. In this way, modern versions are of no use to the critic, the world being still in possession of their originals. Next to ancient translations, though very far from being of equal weight, are the quotations made by the fathers, and early ecclesiastical writers. Of the degrees of regard due respectively to the several instances above named, it would be superfluous here to discourse, after what has been written by Walton, Mill, Wetstein, Simon, Michaelis, Kennicott, and many others. As we can ascribe to no manuscript, edition, or translation, absolute perfection, we ought to follow none of them implicitly. As little ought we to reject the aid of any. On these principles I have proceeded in this version. Even the English translators have not scrupled, in a few instances, to prefer a manuscript reading to that of the printed editions, and the reading of the Vulgate to that of the Greek. Of the former, I remember two examples * in the Gospels, wherein our translators have adopted a reading different from the reading of the common Greek, and also different from that of the Vulgate; and not a few †, wherein they have preferred the latter to the former, sometimes, in my opinion, rashly. The passages are mentioned in the margin; the reader may compare them at his leisure, and consult the notes relating to them, subjoined to this translation.

§ 4. Bengelius, though he consulted manuscripts, de-

clares that he has followed none in the edition he has given of the New Testament, unless where they supported the reading of some one, at least, of the printed editions. “This,” says Boyer *, “is the greatest deference that was ever paid to the press.” But, with all due respect to the judgment of that worthy and learned printer, and I do think it evidence of a deference to the press, but of an extravagant deference to the first editors of the sacred books in print. The Scriptures of the New Testament had been conveyed by manuscript for about fourteen hundred years before the art of printing existed. As it has never been pretended that the first printers, or the first publishers were inspired, or ought to be put on the footing of prophets, we conclude, that if their editions contain things not warranted by the manuscripts or ancient versions then extant, such things must be erroneous, or at least apocryphal. And if every thing they contain may be found in some manuscripts or versions of an older date, though not in all, our giving such a preference to the readings copied into the printed editions can proceed from nothing but a blind deference to the judgment of those editors, as always selecting the best. Whether they merited this distinction, the judicious and impartial will judge. But no reasonable person can hesitate a moment to pronounce, that if, of all the readings they had met with, they had selected the worst, the press would have conveyed them down to us with equal fidelity. We may then have a prejudice in favour of the printed editions, because we are accustomed to them, but have no valid reason for preferring them to manuscripts, unless it arise from a well-founded preference of the first editors of the New Testament, to all other Scriptural critics, as men who had the best means of knowing what was

* Preface to his *Critical Conjectures*.

preferable in the manuscripts, and who were the most capable of making a proper choice. But hardly will either be admitted by those who are acquainted with the state of this species of literature, at that time, and since.

§ 5. Though not the first published, the first prepared for publication was the Complutensian Polyglot, by Cardinal Ximenes, a Spaniard. The sentence formerly quoted from him, relating to the place he had assigned the Vulgate in his edition, between the Hebrew and the Greek, and his indecent comparison of its appearance there, to our Lord crucified between the two malefactors, do not serve to raise our opinion, either of his judgment or of his impartiality. He boasted of the use he had made of the Vatican, and other manuscripts of great antiquity, as to which Wetstein is not singular in expressing doubts of his veracity.

Erasmus is considered as the second editor. His New Testament was published, but not printed, before the Complutensian. He made use of some manuscripts of Basil, and others, which he had collected in different parts; but he was so little scrupulous, in regard to the text, that what was illegible in the only Greek copy, he seems to have had of the Apocalypse he supplied, by translating back into Greek from the Vulgate. He published several editions of this work, the two or three last of which he brought to a greater conformity to the Complutensian printed at Alcalá, than his three first were.

The third editor of note, (for I pass over those who did little other than republish either Ximenes or Erasmus), was Robert Stephens. He allowed himself, in a great measure, to be directed by the two former editors; but not without using, on several occasions, the readings which he found in some of the best manuscripts, he had collected. Many of the later editions of the New Testament are formed from some of his.

Beza, indeed, who was himself possessed of some valuable manuscripts, and was supplied by Henry Stephens, with the various readings which had been collected by his father, sometimes introduced them into the text. But his choice was directed by no principle of criticism. His great rule of preference, (as might be expected from the manner in which he conducted his translation), was conformity to his own theological system. This led him to introduce variations, sometimes on the authority of a single manuscript of little or no account, sometimes without even that, in so much, that several of his alterations must be considered as conjectural. Yet his edition has been much followed by Protestants. Curcelleus * complains of him for having, by his own acknowledgment, suppressed many readings he was possessed of. Simon takes notice of the same thing †. And, it must be owned, that Beza's conduct, in other particulars, gives ground to suspect, that his impartiality in a matter of this kind was not to be relied on.

The only other editor I know, who has had recourse to guessing, for the improvement of the text, is the English translator in 1729, often before mentioned. He has, along with his version, republished the Greek text, corrected, as he pretends, from authentic manuscripts. It does not, however, appear, that he has been guided by critical principles, in judging of manuscripts, or of the preference due to particular readings. His chief rule, seems to have been their conformity to his own notions, which has led him to employ a boldness in correcting altogether unwarrantable.

§ 6. What follows, may serve as evidence of this. Dr Mill was so much pleased with a correction pro-

* Pref. to his edition of the N. T. *Nescio quo consilio, plurimas quas præ manibus habebat, publico inviderit.*

† Hist. Crit. du N. T. lib. ii. cap. 29.

posed by Bentley *, or to say, " *Mihi tantopere placet*
" hæc lectio, ut abique unanimi codicum in altera ista
" lectione consensu, germanum cum intrepide pronunciam
" rem;" to which our editor gives this brief and con-
 temptuous reply, " *As if there was any manuscript so*
" old as common sense." The greatest regard is
 doubtless due to *common sense*; but, where the sub-
 ject is matter of fact, the proper province of common
 sense lies in comparing and judging the proofs brought
 before it, not in supplying from invention any deficiency
 in them. Common sense, or rather reason, is the judge
 in the trial. Manuscripts, versions, quotations, &c.
 are the testimonies. It would be a bad scheme in civil
 matters to supersede the examination of witnesses, on
 pretence that the sagacity of the judge rendered it un-
 necessary. Yet it might be pretended, that his pene-
 tration is such, that he can discover at a glance the
 truth or the falsity of the charge, from the bare physi-
 ognomy of the parties. But can ye imagine, that peo-
 ple would think their lives, liberties, and properties, se-
 cure in a country where this were the method of trial?
 Or will this method, think ye, be found to answer better
 in criminal than in judicial matters? If, under the name
 of common sense, we substitute the critic's fancy, in
 the room of testimony and all external evidence, we shall
 find that we have established a test of criticism which
 is infinitely various, not in different sects only, but in
 different individuals. The common sense of the afore-
 said English editor, and the common sense of Beza, (yet
 neither of them was destitute of this quality), would, I
 am afraid, have not very often coincided.

§ 7. Shall we then set aside reason or common sense
 in such inquiries? On the contrary, no step can properly
 be taken without it. The judge is necessary in the trial;

so are the witnesses: but there will be an end of all fairness, and an introduction to the most arbitrary proceedings, if the former be made to supply the place of both. In cases of this kind, we ought always to remember that the question, wherever any doubt arises, is a question of fact, not a question of right, or of abstract truth. It is, 'What was said;' not 'What should have been said;' or 'What we ourselves would have said,' had we been in the author's place. This is what we never mistake in the explanation of any pagan writer, or of any modern, but are very apt to mistake in the explanation of the Bible. If a Christian of judgment and knowledge were translating the Alcoran, there would be no risk of his confounding things so manifestly distinct. The reason is, such a translator's concern would only be to give the meaning of his author, without either enquiring or minding whether it were agreeable or contrary to his own sentiments.

Whereas, it is a thousand to one that the Christian, of whatever denomination he be, has, previously to his entering on the interpretation, gotten a set of opinions concerning those points about which Scripture is conversant. As these opinions have acquired a certain firmness through habit, and as a believer in Christianity cannot consistently maintain tenets which he sees to be repugnant to the doctrines contained in Scripture, he will find it easier, unless possessed of an uncommon share of candour and discernment, to bring, by his ingenuity, especially when aided by conjectural emendations, the dictates of revelation to a conformity to his opinions, than to bring his opinions to a conformity to the dictates of revelation. This tendency is the real cause of so much straining as is sometimes to be found in the manner of criticizing holy writ; straining, let me add, to a degree which we never see exemplified in interpreting any classical author. In the latter we

are comparatively little interested, and are therefore ready to admit, on many occasions, that such are the sentiments expressed in his writings, though very different from our sentiments. But as Christians will not admit this with regard to the Bible, they have often no other resource, but either to wrest its words or to change their own opinions. Which of these ways will be oftener taken it is not difficult to say.

§ 8. I have often wished (if such a person could be found) that an infidel of sufficient learning, penetration, coolness, and candour, would, merely for the sake of illustrating what must be allowed to be curious pieces of ancient literature, undertake the translation of the sacred books. Such a man would have no bias upon his mind to induce him to wrest the words, in order to make them speak his own sentiments. And if he had the genuine spirit of the philosopher, historian, or antiquary, he would be solicitous to exhibit the manners, opinions, customs, and reasonings of those early ages fairly, as he found them, without adding any thing of his own, either to exalt or to depress the original. I should not think it impossible to find so much fairness in a Christian, who having resided long in India, and understood their sacred language, should undertake to translate to us the Scriptures of the Bramins ; but such impartiality in an infidel living in a Christian country, would be, I fear, a chimerical expectation.

There is, however, I acknowledge, a considerable difference in the cases. We view with different eyes the opinions of remote ages and distant nations, from those wherewith we contemplate the sentiments of the times in which, and the people amongst whom we live. The observation of our Lord, Mat. xii. 30. holds invariably, *He who is not for us, is against us ; and he who gathereth not with us, scattereth.* We find no examples of neutrality in this cause. Whoever is not a friend is an

enemy; and for this reason, without any violation of charity, we may conclude that the interpretation of Scripture is safer in the hands of the bigotted sectary, than in those of the opinionative infidel, whose understanding is blinded by the most inflexible and the most unjust of all passions, an inveterate contempt. Hatred, when alone, may be prevailed on to enquire, and in consequence of enquiry, may be surmounted; but when hatred is accompanied with contempt, it spurns enquiry as ridiculous.

§ 9. But, it may be said, though this may be justly applied to the confirmed infidel, it is not applicable to the sceptic, who, because he finds difficulties on both sides of the question which he is not able to surmount, is perplexed with doubts in relation to it. I am sensible of the difference, and readily admit that what I said of the infidel does not apply to the last mentioned character. At the same time I must observe, that those just now described appear to be a very small number, and are not the people whom the world at present commonly calls sceptics. This, on the contrary, like the term freethinker, is become merely a softer and more fashionable name for infidel; for, on all those points wherein the sceptics of the age differ from Christians, they will be found to the full as dogmatical as the most tenacious of their adversaries*. Such, at least, is the

* The only exception which has appeared in this age (if we can account one an exception who has done so much to undermine in others a belief, with which at times he seems himself to have been strongly impressed) is that eminent but anomalous genius, Rousseau. He had the sensibility to feel strongly, if I may so express myself, the force of the internal evidence of our religion resulting from the character, the life, and the death of its Author, the purity and the sublimity of his instructions; he had the sagacity to discern, and the candour to acknowledge, that the methods employed by infidels in accounting for these things are frivolous, and, to every rational enquirer, unsatisfactory. At the same time, through the unhappy influence of philosophical prejudices, insensible of the force of the

manner of those who, in modern Europe, affect to be considered as philosophical sceptics.

§ 10. But, to return to the consideration of the first printed editions, from which it may be thought I have digressed too far: what has been said sufficiently shews that they are not entitled to more credit than is due to the manuscripts from which they were compiled. Nobody ascribes inspiration, or any supernatural direction to the first editors. And as to advantages merely natural, they were not on an equal footing with the critics of aftertimes. The most valuable manuscripts, far from being generally known, remained scattered throughout the world. A few might fall under the notice of one curious enquirer, another few under that of another. But there had not been any number of them yet collated, and consequently their various readings had not been collected and published. Nay, that the judgment of those editors, concerning the antiquity and correctness of the manuscripts which they used, cannot be implicitly relied on, may warrantably be concluded from this circumstance, that this species of criticism was but in its infancy, and that even learned men had not then, as now, the necessary means of qualifying themselves for judging of the antiquity and correctness of manuscripts. Besides, those publishers themselves

external evidence of prophecy and miracles, he did not scruple to treat every plea of this kind as absurd, employing against the same religion, even the poorest cavils that are any where to be found in the writings of infidels. Nay, for this purpose, he mustered up a world of objections, without ever discovering that he mistook the subject of dispute, and confounded the doctrine of particular sects or denominations of Christians with the doctrine of Christ. The articles against which his artillery is generally pointed, are the comments of later ages, and not the pure dictates of holy writ. See the character of this extraordinary man (whom I here consider only as a sceptic) as delineated by the masterly pen of Dr Beattie. *Essay on Truth*, Part III. ch. 2.

were not unanimous. Nor were the alterations made by those of them who were posterior in time, always for the better. "I am amazed," says Michaelis *, very justly, "when I hear some vindicate our common readings, as if the editors had been inspired by the Holy Ghost."

Is it possible then to assign a satisfactory reason for the determination of Bengelius, not to admit any reading which had not the support of some former printed edition? "*Ne syllabam quidem, etiamsi mille MSS. mille critici juberent, antehac [in editionibus] non receptam, adducar ut recipiam †.*" He has not indeed confined himself, in his choice of readings, to any one edition, but has excluded entirely from his text, those readings which, however well supported, no preceding editor had adopted. This rule which he laid down to himself, is manifestly indefensible, inasmuch as the authority of the printed editions must ultimately rest on that of the manuscripts from which they are taken. Whereas it can give no additional value to the manuscripts, that some of the first publishers have thought fit to prefer them, perhaps injudiciously, to others; or, to speak more properly, have thought fit to copy them as the best they had. Their merit depends entirely on the evidences we have of their own antiquity, accuracy, &c. For none, surely, will be hardy enough to say, that errors, by being printed, will be converted into truths.

§ 11. The only cause which I can assign for the resolution taken by Bengelius, though of no weight in the scales of criticism and philosophy, may merit some regard, viewed in a prudential and political light. The printed copies are in every body's hands; the manuscripts are known to very few: and though the easy

* Introduc. Lect. sect. 34.

† Prodromus.

multiplication of the copies, by the press, will not be considered, by any person who reflects, as adding any authority to the manuscripts from which they were taken, it has nevertheless, the same effect on the generality of mankind. Custom, the duration and the extent of their reception, are powerful supports with the majority of readers. The reason, therefore, which has influenced that learned editor, is, at bottom, I suppose, the same that influenced Jerom, when revising the old Latin version, not to correct every thing which he was sensible stood in need of correction, that he might not, by the number and boldness of his alterations, scandalize the people. But this is a motive of a kind totally different from those which arise from critical considerations, and ought not to be confounded with them.

§ 12. I do not mean to say, that this is a motive to which no regard should be shown. There are two cases in which, in my opinion, it ought to determine the preference; first, when the arguments in favour of one reading, appear exactly balanced by those in favour of another; secondly, when the difference in reading cannot be said to affect either the sense or the perspicuity of the sentence. In the former case, when no better rule of decision can be discovered, it is but reasonable that custom should be allowed to decide. In the latter, as we ought to avoid, especially in a version, introducing alterations of no significance, it might be justly accounted trifling, to take notice of such differences. In other cases we ought to be determined by the rules of criticism; that is, in other words, by the evidence impartially examined. As to which, I shall only add, that though much regard is due to the number of manuscripts, editions, versions, &c. yet, in ascertaining the preference, we ought not to be determined solely by the circumstance of number. The testimony of a few credible witnesses, outweighs that of many who are of

doubtful character. Besides, there are generally internal marks of credibility or incredibility, in the thing testified, which ought always to have some influence on the decision.

§ 13. At the same time, I cannot help disapproving the admission of any correction (where the expression, as it stands in the text, is not downright nonsense), merely on conjecture: for, were such a method of correcting to be generally adopted, no bound could be set to the freedom which would be used with sacred writ. We should very soon see it a perfect Babel in language, as various in its style, in different editions, as are the dialects of our different sects and parties. This is an extreme which, if it should prevail, would be of much more pernicious consequence than the other extreme, of adhering implicitly and inflexibly, with or without reason, to whatever we find in the common edition. We know the worst of this error already; and we can say with assurance, that though the common editions are not perfect, there is no mistake in them of such a nature, as materially to affect either the doctrines to be believed, or the duties to be practised by a Christian. The worst consequences, which the blunders of transcribers have occasioned, are their hurting sometimes the perspicuity, sometimes the credibility of holy writ, affording a handle to the objections of infidels, and thereby weakening the evidences of religion. But as to the extreme of correcting on mere conjecture, its tendency is manifestly to throw every thing loose, and to leave all at the mercy of system builders, and framers of hypothesis: for who shall give law to the licentiousness of guessing?

It is not enough to answer, that the classics have sometimes been corrected on conjecture. The cases are not parallel. A freedom may be taken with the latter with approbation, which cannot, with propriety, be ta-

ken with the former *. Houbigant, though a critic of eminence in Oriental literature, and a good translator, has, in my judgment, taken most unjustifiable liberties in his conjectural emendations, and has been but too much followed by critics, commentators, or paraphrasts

* Part I. § 21. Since these Dissertations were written, I have seen Dr Geddis' PROSPECTUS, wherein, among many things which I entirely approve, I observed the following words, p. 55. which appear to stand in direct contradiction to the opinion given above: "When the corruptions of the text cannot be removed, either by the collation of manuscripts, or the aid of versions, internal analogy, or external testimony, the last resource is conjectural criticism." In opposition to this doctrine, he produces a popular objection, which he examines and answers. And in this answer, he goes still further, affirming that there are cases in which the text may be restored by *mere critical conjecture*. I have attentively considered his answer, and am led by it to regret, that, through the imperfection of all languages, ancient and modern, it often happens, that writers agree in sentiments who differ in words, and agree in words who differ in sentiments. Though that author and I have, on this head, expressed ourselves very differently, I am apt to conclude, from the explanation he has given, the instances he has produced, and the canons he has laid down, that the difference between us is mostly, if not entirely, verbal. It lies chiefly in the sense affixed to the word *conjecture*. He has applied it to cases to which I should not think it applicable. When any passage contains in itself such indications as are always accounted sufficient evidence of a particular alteration it has undergone, I never call the discovery of that alteration conjecture.

Now this is precisely the case in some of the instances given by Dr Geddis. When, in one edition of the English Bible, we read *to ad daffliction to my bonds*, how do we reason from it? We perceive at once that *ad* is not English, neither is *daffliction*. Hence we conclude with perfect assurance, that this is not the true reading, or the reading intended by the translators. A very little attention shews us, that if, without altering the order of the letters, we take the *d* from the beginning of *daffliction*, and annex it to *ad* immediately preceding, which is the smallest alteration possible, the expression is just in itself, and the meaning is suited to the context. As it stands, it is nonsense. No evidence can be more convincing. We may venture to say, that if there were fifty other editions of the

amongst ourselves. I am far from thinking that, in some of his guesses, he may not be right ; it is, however, much more probable, that in the greater part of them, he is wrong.

A mere conjecture may be mentioned in a note ; but

English Bible at hand, no reasonable person would think of consulting any of them for further satisfaction. Now I submit it to this critic himself, whether to say of any thing, " It is a matter of the utmost certainty," and to say, " It is a mere conjecture," be not considered as rather opposite in signification than coincident. There are some other of the learned gentleman's examples, in which there is hardly more scope for conjecture than in that now examined ; such as that wherein *terited*, which is no word, is used for *retired* (a word remarkably similar), and that wherein *well*, which in that place has no meaning, is used for *dwell*. In all such cases, we are determined by the internal evidence resulting from the similarity of the letters, from the scope of the place, and from the construction of the words. In a few of the cases put, there is, I own, something of conjecture ; but the correction is not merely conjectural. Of this kind is that *versed in the politer of learning*, where *parts* or *branches*, or some word of like signification, must be supplied. If it be asked, What then ought to be denominated a matter of mere conjecture ? I answer, the reader will find an example of this in § 14. to which I refer him. We have but too many examples in some late critical productions of great name, wherein the authors, without any warrant from manuscripts or versions, and without any reason from the scope of the place, or the import of the passage, are perpetually proposing emendations on the text, and that by transposing, changing, adding or dismissing, not only words, but clauses, when the passage does not, as it stands, perfectly suit their notions.

That the text has sometimes been interpolated, and otherwise corrupted by transcribers and interpreters, cannot be questioned. Of this it is doubtless the critic's business to clear it as much as possible. But we ought ever to remember, that the greater part of those corruptions were originally no other than conjectural corrections. And if we go to work in the same way, with such freedom of guessing as has sometimes been employed, it is ten to one that we ourselves corrupt the text instead of mending it, and that we serve only to furnish more work for future critics. I observe in the Monthly Review [August 1786] of Reed's late edition of Shakespeare, in a note on the expression *knowledge ill inhabited*, which has given great plague to the

if, without the authority of copies, translations, or ancient ecclesiastical writers, it may be admitted into the text, there is an end of all reliance on the Scriptures as the dictates of the divine Spirit. Manuscripts, ancient translations, the readings of the most early commentators are, like the witnesses in a judicial process, direct evidence in this matter. The reasonings of conjecturers are but like the speeches of the pleaders. To receive on the credit of a sagacious conjecture, a reading not absolutely necessary to the construction, and quite unsupported by positive evidence, appears not less incongruous, than it would be, in a trial, to return a verdict founded on the pleading of a plausible speaker, not only without proof, but in direct opposition to it. For let it be observed that the copies, ancient versions, and quotations, which are conformable to the common reading, are positive evidence in its favour, and therefore against the conjecture. And even if the readings of the passage be various, there is, though less, still some weight in their evidence against a reading merely conjectural, and consequently, destitute of external support, and different from them all. It must, however, be acknowledged, that the variety itself, if it affect some of the

critics, the following remark :—“ At all events, we beg leave to
 “ enter our protest against putting *inhibit* into the text. How many
 “ plausible conjectures, which their ill-advised predecessors (former
 “ publishers) had advanced into the body of the page, have the late
 “ editors, in consequence of their more extensive researches, been
 “ obliged to degrade to their proper place, the margin ? Can they
 “ then be too scrupulous in admitting their own corrections ?”
 Upon the whole, from the way wherein Dr Geddis qualifies his sentiments, I am convinced, that the difference between him and me on this article is more in the words than in the thought. His verdict in regard to every one of the particular cases, supposed by him, is unexceptionable ; but his manner of expressing the general position is, in my opinion, unguarded, and consequently may mislead.

oldest manuscripts and translations, is a presumption that the place has been early corrupted in transcribing.

§ 14. I cannot avoid, here, taking notice of a correction, merely conjectural, proposed by the late Dr Kennicott, a man to whose pious and useful labours, the learned in general, and the students of the divine oracles in particular, are under the greatest obligations. The correction he proposes*, is on these words, וַיִּתֵּן תָּא רְשָׁעִים קְבֹרָו וְאֵת עֶשִׂיר בְּמִתּוֹ. E. T. *And he made his grave with the wicked, and with the rich in his death*, Is. liii. 9. This ingenious critic supposes, that the words קְבֹרָו and בְּמִתּוֹ have, by some means or other, changed places. He would have them, therefore, transposed, or rather restored, each to its proper place, in consequence of which the import will be (I give it in his own words), *And he was taken up with wicked men in his death, and with a rich man was his sepulchre*. He adds: "Since the preceding parts of the prophecy speak so indisputably of the sufferings and death of the Messiah, these words seem evidently meant, as descriptive of the Messiah's being put to death in company with wicked men, and making his grave (or sepulchre) not with rich men, but, with one rich man."

Now, let it be observed, that of all the vast number of manuscripts which that gentleman had collated, not one was found to favour this arrangement; that neither Septuagint nor any other old translation, is conformable to it, that no ancient author, known to us, in any language, quotes the words, so arranged, either from the original, or from any version; and consequently, that we cannot consider the conjecture otherwise, than as opposed by such a cloud of witnesses, as in enquiries of this kind, must be accounted strong positive evidence. Had the words, as they are read in Scripture, been un-

* Diss. II. Chap. IV. 2d period.

grammatical, so as to yield no meaning, that we could discover, and had the transposition of the two words added both sense and grammar to the sentence, and that in perfect consistency with the scope of the context, I should have readily admitted, that the criticism stood on a firmer foundation than mere conjecture, and that the external proofs, from testimony, might be counter-balanced by the intrinsic evidence arising from the subject. But this is not pretended here. To be associated with the rich in death, is equally grammatical, and equally intelligible, as to be associated with the wicked; the like may be said in regard to burial. Where then is the occasion for a change? The only answer that can be given, is certainly a very bad one. The occasion is, that the words may be adjusted to an event which, in our opinion, is the fulfilment of the prophecy.

But, if such liberties may be taken with the prophets, there will be no difficulty in obtaining from them proofs in support of any interpretation. The learned Doctor takes notice, that the preceding part of this chapter speaks indisputably of the suffering and death of the Messiah. I am as much convinced as any man, that the subject of the prophecy is as he represents it; but to say that it is indisputably so, seems to insinuate that it is universally admitted. Now this is far from being the fact. It is disputed by the whole Jewish nation, and is allowed by some Christian expositors, to be only, in a secondary sense, prophetic of Christ. Suppose a Christian, after the passage shall have been in the Christian Bibles new modelled in the way proposed, to urge it on a Jew, as an argument from prophecy, that Jesus, the son of Mary, is the person in whom the prediction was fulfilled, and therefore the Messiah; in as much as the words exactly represent what, in so signal a manner, happened to him---he suffered with malefactors, and was buried in a rich man's sepulchre; would

not the other have reason to restort, “ Ye Christians
 “ have a wonderful dexterity in managing the argument
 “ from prophecy, ye first, by changing and transposing
 “ the prophet’s words, accommodating them to your
 “ purpose, make him say, what we have direct evidence
 “ that he never said ; and then ye have the confidence
 “ to argue, this must infallibly be the event intended by
 “ the prophet, it so exactly answers the description.
 “ Ye yourselves make the prophecy resemble the event
 “ which ye would have to be predicted by it, and then
 “ ye reason from the resemblance, that this is the com-
 “ pletion of the prophecy.”

Let us judge equitably of men of all denominations. Should we discover that the Masorets had made so free with the declaration of any prophet, in order to adapt it to what they take to be the accomplishment, would we hesitate a moment to call the words so metamorphosed a corruption of the sacred text? In an enlightened age, to recur to such expedients will be always found to hurt true religion instead of promoting it. The detection of them, in a few instances, brings a suspicion on the cause they were intended to serve, and would go far to discredit the argument from prophecy altogether. I cannot conclude this remark, without adding, that this is almost the only instance wherein I differ in critical sentiments from that excellent author, from whose labours, I acknowledge with gratitude, I have reaped much pleasure and instruction.

§ 15. To conclude what relates to various readings ; those variations, which do not affect either the sense or the connection, I take no notice of, because the much greater part of them would occasion no difference in translating ; and even of the few of these which might admit some difference, the difference is more in words than in meaning. Again, such variations as even altering the sense, but are not tolerably supported by either ex-

ternal or internal evidence, especially when the common reading has nothing in it apparently irrational or unsuitable to the context, I have not judged necessary to mention. Those, on the contrary, which not only in some degree affect the sense, but, from their own intrinsic evidence, or from the respectable support of manuscripts and versions, have divided the critics about their authenticity, I have taken care to specify. When the evidence in their favour appeared to me clearly to preponderate, I have admitted them into the text, and assigned my reason in the notes. Wherever the matter seemed dubious, I have preferred the common reading, and suggested, in the notes, what may be advanced in favour of the other. When the difference lay in the rejection of a clause commonly received, though the probability were against its admission, yet, if the sentence or clause were remarkable, and if it neither conveyed a sentiment unsuitable to the general scope, nor brought obscurity on the context, I have judged it better to retain it, than to shock many readers by the dismissal of what they have been accustomed to read in their Bible. At the same time, to distinguish such clauses, as of doubtful authority, I inclose them in crotchets. Of this the doxology, as it is called, in the Lord's prayer, is an example. In other cases, I have not scrupled to omit what did not appear sufficiently supported.

P A R T III.

The Dialect employed.

As to what concerns the language of this version, I have not much to add to the explanations I have given of my sentiments on this article, in the latter

part of the preceding Dissertation, and the first part of the present. When the common translation was made, and (which is still earlier) when the English liturgy was composed, the reigning dialect was not entirely the same with that which prevails at present.--- Now, as the dialect, which then obtained, does very rarely, even to the readers of this age, either injure the sense, or affect the perspicuity, I have judged it proper, in a great measure, to retain it. The differences are neither great nor numerous. The third person singular of the present of the verb terminates in the syllable *eth*, in the old dialect, not in the letter *s*, as in that now current. The participles are very rarely contracted: nor is there ever any elision of the vowels. Indeed, these elisions, though not entirely laid aside, are become much less frequent now, than they were about the beginning of the last century. The difference is, in itself, inconsiderable; yet, as all ranks and denominations of Christians are, from the use of either the Bible, or the Book of Common Prayer, or both, habituated to this dialect, and as it has contracted a dignity favourable to seriousness, from its appropriation to sacred purposes, it is, I think, in a version of any part of holy writ, entitled to be preferred to the modern dialect.

§ 2. The gayer part of mankind will doubtless think, that there is more vivacity in our common speech, as, by retrenching a few unnecessary vowels, the expression is shortened, and the sentiment conveyed with greater quickness. But vivacity is not the character of the language of the sacred penmen, Gravity here, or even solemnity, if not carried to excess, is much more suitable, “I bid this man,” says the centurion, in the anonymous translation, Mat. viii. 9. “Go” and he’s gone; another, “Come, and he’s here; and to my servant, Do this, and “it is done.” And in the parallel place in Luke, ch.

vii. 6. “ Lord, don’t give yourself the trouble of coming ;
 “ I don’t deserve you should honour my house with your
 “ presence.” There are, I believe, not a few who would
 prefer this manner to that of the common version, as be-
 ing much smarter, as well as more genteel. Surely, if
 that interpreter had given the smallest attention to uni-
 formity, he would never have rendered *αμην αμην λεγω υμιν*,
 as he sometimes does, by the antiquated phrase, *Verily,*
verily, I say unto you. It would have been but of a
 piece with many passages of his version, to employ the
 more modish, and more gentlemanlike asseveration,
 “ Upon my honour.” With those who can relish things
 sacred in this dress (disguise rather), I should think it
 in vain to dispute.

§ 3. Another criterion of that solemn dialect, is the
 recourse, when an individual is addressed, to the singular
 number of the second personal pronoun *thou* and *thee*,
 and consequently to the second person singular of the
 verb, which being, in common language, supplied by the
 plural, is in a manner obsolete. This also is, from Scrip-
 tural use, and the constant use of it in worship, in the
 British dominions, both by those of the establishment,
 and by dissenters, universally intelligible, and now con-
 sidered as the proper dialect of religion. Immediately
 after the Reformation, the like mode, in using the pro-
 noun, was adopted by all Protestant translators into
 French, Italian, and German, as well as into English.
 But as, in Roman Catholic countries, those translations
 were of no authority, and as the Scriptures are read in
 their churches, and their devotions and ceremonies per-
 formed in a language not understood by the people; the
 customs of dissenters, as all Protestants are in those
 countries, could not introduce into the language of re-
 ligion, so great a singularity of idiom. And as there
 was nothing to recommend this manner to the people,
 but several things to prejudice them against it, we do

not find that it has been employed by any late Popish translators into French.

What tended to prejudice them against it, is, first, the general disuse of it in the ordinary intercourse of men; and, secondly, the consideration that the few exceptions from this disuse, in common life, instead of shewing respect or reverence, suggests always either pity or contempt; no person being ever addressed in this way, but one greatly inferior, or a child. This being the case, and they not having, like us, a solemn, to counterbalance the familiar use, the practice of Protestants would rather increase than diminish their dislike of it. For these reasons, the use of the singular pronoun, in adoration, has the same effect nearly on them, which the contrary use of the plural has on us. To a French Catholic, *Tu es notre Dieu, et nous te benirons*, and to an English Protestant, *You are our God, and we will bless you*, equally betray an indecent familiarity*. In con-

* The way in which *Saci*, who appears to have been a pious worthy man, translates from the Vulgate the Lord's prayer, rendered literally from French into English, is a striking example of the difference of manner: "Our Father who are in heaven, let your name be sanctified, let your reign arrive, let your will be done," &c. Yet the earlier Popish had translators chose to use the singular number as well as the reformed. It had been the universal practice of the ancients, Greeks, Romans, and Orientals. It was used in the English translation of Rheims, though composed by Papists in opposition to the Protestant version then commonly received. In the latter versions of French Protestants, this use of the singular number of the second person is given up entirely, except in addresses to God; the formularies read in their meetings having, in this particular, established among them a different usage. Beausobre and Lenfant [See Preface Generale sur le Nouveau Testament] strenuously maintain the propriety of their not using the singular of the second personal pronoun, except in worship. I admit their arguments to be conclusive with respect to French; but, for the reasons above mentioned, they are inconclusive applied to English. Yet in this some English translators have followed the French manner, but not uniformly.

sequence of this difference in the prevailing usages, it must be acknowledged, that French Romanists have a plausible pretext for using the plural. We have, however, a real advantage in our manner, especially in worship. Theirs, it is true, in consequence of the prevalent use, has nothing in it disrespectful or indecent; but this is merely a negative commendation: ours, on account of the peculiarity of its appropriation in religious subjects, is eminently serious and affecting. It has, besides, more precision. In worship, it is a more explicit declaration of the unity of the Godhead; and even when, in holy writ, addressed to a creature, it serves to remove at least one ambiguous circumstance, consequent on modern use, which does not rightly distinguish what is said to one from what is said to many. And though the scope of the place often shew the distinction, it does not always.

§ 4. A few other particulars of the ancient dialect I have also retained, especially in those instances wherein, without hurting perspicuity, they appeared to give greater precision; but those, on the contrary, which might, in some instances, darken the expression, or render it equivocal, I have rejected altogether. For I consider no quality of elocution as more essential than perspicuity, and nothing more conducive to this, than as much uniformity and precision as the language will admit in the application of words. For this reason though I have retained *whether* for which of two, *whoso* for whoever, and a few others little used at present, I have not employed *which*, as in the old dialect, for who, or whom, *his* or *her* for its, *that* for that which, or what. For these, though they do not often occasion ambiguity, sometimes occasion it; and there is no way of preventing doubt in every case, but by observing uniformity, when practicable, in all cases. In such an expression, for example, as that of the apostle Peter. 1 Ep. i. 23. *Being*

born again by the word of God, which liveth and abideth for ever; if the relative *which* were applied, indiscriminately, to persons or to things, it might be questioned, whether what is affirmed, be affirmed of the word of God, or of God himself. But if, according to present use, it be confined to things, there is no question at all.

§ 5. Another point,⁹ in which the Scriptural differs from the modern dialect, is in the manner sometimes used in expressing the future. In all predictions, prophecies, or authorative declarations, the auxiliary *shall* is used, where, in common language, it would now be *will*. This method, as adding weight to what it said, I always adopt, unless when it is liable to be equivocally interpreted, and seems to represent moral agents as acting through necessity, or by compulsion. In the graver sorts of poetry, the same use is made of the auxiliary *shall*. As to the prepositions, I observed, in the preceding Dissertation *, that the present use gives them more precision, and so occasions fewer ambiguities, than the use which prevailed formerly. I have, therefore, given it the preference. There is one case however wherein I always observe the old method. *Called of God, chosen of God*, and other like the phrases, are, for an obvious reason, more agreeable to Christian ears, than if we were to prefix to the name of God the preposition *by*. The pronouns *mine* and *thine*, I have also, sometimes, after the ancient manner, in order to avoid a disagreeable hiatus, substituted for *my* and *thy*.

§ 6. To the foregoing remarks on the subject of dialect, I shall subjoin a few things on the manner of rendering proper names. Upon the revival of letters in the West, Pagnin first, and after him some other translators, through an affectation of accuracy in things of no moment, so justly censured by Jerom, seem to have

considered it as a vast improvement, to convey, as nearly as possible, in the letters of another language, the very sounds of the Hebrew and Syriac names which occur in Scripture. Hence the names of some of the most eminent personages in the Old Testament, were, by this new dialect, so much metamorphosed, that those who were accustomed to the ancient translation, could not, at first hearing, recognize the persons with whose history they had been long acquainted. The *Hera* of the Vulgate was transformed into *Chauva*, the *Isaia* into *Jesahiahu*, the *Jeremia* into *Irmeiahu*, and the *Ezechiel* into *Jechezechel*, and similar changes were made on many others. In this Pagnin soon had, if not followers, at least imitators. The trifling innovations made by him, after his manner, have served as an example to others to innovate also after theirs. Junius and Tremellius, though they say, with Pagnin, *Chauva*, do not adopt his *Jesahiahu*, *Irmeiahu*, and *Jechezechel*; but they give us what is no better of their own, *Jischahja*, *Jirmeja*, and *Jechezkel*. Munster's deviations are less considerable, and Castalio went no further (except in transforming the name of God into *Javo*), than to give a Latin termination to the names formerly used, that he might thereby render them declinable.

§ 7. A deviation purely of this last kind, as it served to prevent ambiguities, otherwise inevitable, in the Latin, where there was no ambiguity in the original, did, in my opinion, admit a good apology. For, what was expressed in Hebrew, by the aid of the *status constructus*, as their grammarians call it, or by prepositions, was expressed with equal clearness, in Latin, by means of declension; whereas, by making the names indeclinable, in this language, that advantage had been lost, in regard to many names; and ambiguities, of which there was not a trace in the original, introduced into the translation. The declension of proper names

was not, however, equally essential to perspicuity in Greek as in Latin. Their want of cases, the Greeks could supply by the cases of the article, which the idiom of their tongue permitted them to prefix. But the Latins had no article. It was, therefore, very injudicious in the first Latin translators to imitate the Seventy in this particular; the more so, as it had been the common practice of Latin authors, to decline the foreign names they adopted, in order the more effectually to fit them for use in their tongue. Thus they said, *Hannibal Hannibalis*, *Juba Jubæ*, and *Hanno Hannonis*. The inconveniencies of the other manner appear from many equivocal passages in the Vulgate, which, without some previous knowledge of the subject, it would be difficult to understand *. Castalio, in like manner, introduced into his version patronymics formed on the Grecian model, as *Jacobida* and *Davidides*, in which, as he has not been followed, we may conclude that he is generally condemned; and, in my opinion, not undeservedly, because the departure from the Hebrew idiom, in this instance, is both unnecessary and affected.

§ 8. But, though it be excusable to alter the names in common use, so far as to make them admit inflections in languages which use inflections, since this alteration answers a necessary purpose; to alter them,

* Several instances occur in the prophetic benediction which Moses gave to the twelve tribes, immediately before his death, Deut. xxxiii. In verse 4. *Legem præcepit nobis Moyses, hæreditatem multitudinis Jacob*. To one unacquainted with Scripture, it would not be obvious that *Moses* here is in the nominative, and *Jacob* in the genitive. Hardly could it be suspected that in the following verses, 8. *Levi quoque ait*; 12. *Et Benjamin ait* (and so of the rest), the names are in the dative. The form of the expression in Latin could not fail to lead an ordinary reader to understand them as in the nominative. Yet nothing can be more unequivocal than the words in Hebrew.

for the sake of bringing them nearer the ancient orthography, or for the sake of assisting us to produce a sound in pronouncing them, that may resemble the sound of the ancient names, is no better than arrant pedantry. The use of proper names is, as that of appellatives, to serve as signs, for recalling to the mind what is signified by them. When this purpose is attained, their end is answered. Now, as it is use alone which can convert a sound into a sign, a word that has been long used (whether a proper name or an appellative) as the sign of person or thing, genus, species, or individual, must be preferable to a new invented, and therefore unauthorised sound. If there is generally in proper names a greater resemblance to the original words than in appellatives, this difference nowise affects the argument. Appellatives are the signs of species and genera, with the more considerable part of which the people are acquainted in all civilized countries. Common things have consequently names in all languages; and the names in one language have often no affinity to those in another. Proper names are the signs of individuals, known originally only in the neighbourhood of the place of their existence, whence the name is transferred with the knowledge of the individual into other languages.

But the introduction of the name is not because of any peculiar propriety in the sound for signifying what is meant by it; but merely because, when the language we write does not supply a suitable term, this is the easiest and most natural expedient. It is in this way also we often provide appellatives, when the thing spoken of, which sometimes happens, has no name in our native idiom. But when an individual thing is of a nature to be universally known, and to have a name in every language, as the sun, the moon, and the earth, we never, in translating from an ancient tongue, think

of adopting the name we find there, but always give our own. Yet the things now mentioned are as really individuals, as are Peter, James, and John. And when, in the case of appellatives, we have been obliged at first to recur for a name, to the language whence we drew our knowledge of the thing, we never think afterwards of reforming the term, because not so closely formed on the original, as it might have been. It has, by its currency, produced that association which confers on it the power of a sign, and this is all that the original term itself ever had, or could have. Who would think of reforming flail into *flagel*, messenger into *messenger*, and nurse into *nourrice*, that they may be nearer, the first to the Latin, or perhaps the German, and the second and third to the French originals?

§ 9. Besides, in translating Hebrew names, the attempt was the more vain, as little or nothing was known about their pronunciation. The manner of pronouncing the consonants is judged of very differently by the critics; and as to the vowels, who has not heard what contests they have occasioned among the learned? But what rendered this attempt, at giving the exact pronunciation, completely ridiculous is, that it was made in Latin, a dead language, of whose pronunciation also we have no standard, and in the speaking or reading of which, every different nation follows a different rule. Harmony among themselves, therefore, was not to be expected in men who had taken this whim. Accordingly, when they once began to innovate, every one innovated after his own fashion, and had a list of names peculiar to himself. This, with reasonable people, has sufficiently exposed the folly of the conceit.

§ 10. Now, though our translators have not made the violent stretches made by Pagnin and others, for the sake of adjusting the names to the original sounds, and have not distressed our organs of speech with a col-

tion of letters hardly utterable ; there is one article on which I do not think them entirely without blame. The names of the same persons, and in effect the same names, are sometimes rendered differently by them in the New Testament, from what they had been rendered in the Old ; and that on account of a very inconsiderable difference in the spelling, or perhaps only in the termination in Hebrew and in Greek. By this, the sense has been injured to ordinary readers, who are more generally ignorant than we are apt to imagine, of the persons in the Old Testament, meant by the names in the New. Now this is a species of *κατασκευα*, from which the authors of the Vulgate were free.

The old Italic had been made from the Greek of the Seventy. The names by consequence were more accommodated to the Greek orthography than to the Hebrew. But as that was a matter of no consequence, when Jerom undertook to translate from the Hebrew, he did not think it expedient to make any changes in the proper names to which the people had been habituated from their infancy. He knew that this might have led some readers into mistakes, and, as appearing awkward and affected, would be disagreeable to others : at the same time there was no conceivable advantage from it to compensate these inconveniences. For, to tell the Latin reader more exactly how the Hebrew proper names sounded (if that could have been done), was of no more significance to him, than to acquaint him with the sound of their appellatives. He therefore judged rightly, in preserving in the Old Testament, though he translated from the Hebrew, the names to which the people were accustomed, as Elias, and Eliseus, and Esdras, and Nebuchodonosor, which were formed immediately from the Greek. By this means there was an uniformity in the manner of translating both Testaments. The Prophets, and other eminent

ancients, were not distinguished by one name in one part of the sacred text, and by another in the other. Whereas the attempt at tracing servilely the letter in each part, has given us two sets of names for the same persons, of which the inconveniencies are glaring, but the advantages invisible.

§ 11. It may be thought indeed a matter of little consequence, and that the names, if not the same, do at least so closely resemble, that they can hardly be mistaken for the names of different persons. But I have had occasion to discover that many of the unlearned, though neither ignorant nor deficient in understanding, know not that *Elias*, so often mentioned in the New Testament, is the Elijah of the Old, that *Eli-seus* is Elisha, that *Osee* is Hosea, and that the Jesus mentioned once in the Acts, ch. vii. 45. and once in the Epistle to the Hebrews, ch. iv. 8. is Joshua. Had the names been totally different in the original, there might have been some reason for adopting this method. The old Oriental names are often of use for pointing out the founders of nations, families, and tribes, and the more recent Greek names serve to connect those early notices with the later accounts of Greek and Roman historians. If they had, therefore, in the translation of the Old Testament, given, as in the original, the name *Mizraim* to Egypt, *Aram* to Syria, and *Javan* to Greece, much might have been urged in defence of this manner. But when all the difference in the word results from an insignificant alteration in the spelling, in order to accommodate the Hebrew name to Grecian ears; to consider them on that account as different names, and translate them differently, does not appear susceptible of a rational apology.

What should we think of a translator of Polybius, for example, who should always call Carthage *Karchedon*, and Hannibal *Annibas*, because the words of his author

are *Καρχηδών* and *Αγρίδα*, or, to come nearer home, should, in translating from French into English, call London *Londres*, and the Hague *La Haye*. It can be ascribed solely to the almost irresistible influence of example, that our translators, who were eminent for their discernment as well as their learning, have been drawn into this frivolous innovation. At the same time their want of uniformity in using this method, seems to betray a consciousness of some impropriety in it, and that it tended unnecessarily to darken what in itself is perfectly clear. Accordingly, they have not thought it advisable to exhibit the names in most frequent use, differently in different parts of Scripture, or even differently from the names by which the persons are known in profane history. Thus he whom they have called Moses in the New Testament, is not in the Old Testament made *Mosheh*, nor Solomon *Shelomeh*; nor is Artaxerxes rendered *Artachshasta*, nor Cyrus *Choresch*, agreeably to the Hebrew orthography, though the names of the two last mentioned, are not derived to us from the New Testament, but from Pagan historians.

§ 12. Not that I think it of any moment whether the names be derived from the Greek, or from the Hebrew, or from any other language. The matters of consequence here are only these two. First, to take the name in most current use, whether it be formed from the Hebrew, from the Greek, or from the Latin; secondly, to use the same name in both Testaments, when the difference made on it in the two languages, is merely such a change in the spelling and termination, as commonly takes place in transplanting a word from one tongue into another. Nothing can be more vain than the attempt to bring us, in pronouncing names, to a stronger resemblance to the original sounds. Were this, as it is not, an object deserving the attention of an interpreter, it were easy to show that the methods em-

ployed for this purpose, have often had the contrary effect. We have in this mostly followed German and Dutch linguists.

Admitting that they came near the truth, according to their rule of pronouncing, which is the utmost they can ask, the powers of the same nominal letters are different in the different languages spoken at present in Europe; and we, by following their spelling, even when they were in the right, have departed farther from the original sound than we were before. The consonant *j*, sounds in German like our *y* in the word *year*, *sch* with them sounds like our *sh*, like the French *ch*, and like the Italian *sc*, when it immediately precedes *i* or *e*; whereas *sch* with us has generally the same sound with *sk*, and the consonant *j* the same with *g* before *i* or *e*. Besides, the letters which with us have different sounds in different situations, we have reason to believe, were founded uniformly in ancient languages, or, at least, did not undergo alterations correspondent to ours. Thus the brook called *Kidron*, in the common version in the Old Testament, is, for the sake, I suppose, of a closer conformity to the Greek, called *Cedron* in the New. Yet the *c* in our language, in this situation, is sounded exactly as the *s*, a sound which we have good ground to think that the corresponding letter in Hebrew, Greek, and Latin, never had.

§ 13. The rules, therefore, which I have followed in expressing proper names, are these: First, when the name of the same person or thing is, in the common translation, both in the Old Testament and in the New, expressed in the same manner, whether it be derived from the Hebrew or from the Greek, I uniformly employ it, because in that case it has always the sanction of good use. Thus *Moses* and *Aaron*, *David* and *Solomon*, *Jerusalem* and *Jericho*, *Bethlehem*, and *Jordan*, and many others remain in the places of which they

have had immemorial possession ; though of these *Moses* and *Solomon* are directly from the Greek, the rest from the Hebrew. Secondly, when the name of the same person or thing is expressed, in the common translation, differently in the Old Testament and in the New (the difference being such as results from adapting words of one language to the articulation of another), I have, except in a very few cases, preferred the word used in the Old Testament. This does not proceed from the desire of coming nearer the pronunciation of the Hebrew root : for that is a matter of no consequence ; but from the desire of preventing, as far as possible, all mistakes in regard to the persons or things spoken of. It is from the Old Testament, that we have commonly what is known of the individuals mentioned in it, and referred to in the New. By naming them differently, there is a danger lest the person or thing alluded to be mistaken.

For this reason, I say *Elijah*, not *Elias* ; *Elisha*, not *Eliseus* ; *Isaiah*, not *Esaias* ; *Kidron*, not *Cedron*. For this reason, also, in the catalogues of our Lord's progenitors, both in Matthew and in Luke, I have given the names as they are spelt in the common version of the Old Testament. From this rule I admit some exceptions. In a few instances the thing mentioned is better known, either by what is said of it in the New Testament, or by the information we derive from Pagan authors, than by what we find in the Old. In this case, the name, in the New Testament, has a greater currency than that used in the Old, and consequently, according to my notion of what ought to regulate our choice, is entitled to the preference. For this reason, I say *Sarepta* and *Sidon*, not *Zarephath* and *Zidon* ; as the former names are rendered, by classical use, as well as that of the New Testament, more familiar than the latter. Thirdly, when the same name is given, by the

sacred writers, in their own language, to different persons, which the English translators have rendered differently in the different applications, I have judged it reasonable to adopt this distinction, made by our old interpreters, as conducing to perspicuity. The name of Jacob's fourth son is the same with that of two of the Apostles. But as the first rule obliges me to give the Old Testament name *Judah* to the Patriarch, I have reserved the term *Judas*, as used in the New, for the two Apostles. This also suits universal and present use: for we never call the Patriarch Judas, or any of the Apostles Judah. The proper name of our Lord is the same with that of *Joshua*, who is, in the Septuagint, always called *Ἰησοῦς*, and is twice so named in the New Testament. Every body must be sensible of the expediency of confining the Old Testament name to the captain of the host of Israel, and the other to the Messiah. There can be no doubt that the name of Aaron's sister, and that of our Lord's mother, were originally the same. The former is called, in the Septuagint, *Μαριαμ*, the name also given to the latter by the Evangelist Luke. The other Evangelists commonly say, *Μαρια*. But as use with us has appropriated *Miriam* to the first, and *Mary* to the second, it could answer no valuable purpose to confound them. The name of the father of the twelve tribes is, in the Oriental dialects, the same with that of one of the sons of Zebedee, and that of the son of Alpheus. A small distinction is, indeed, made by the Evangelists, who add a Greek termination to the Hebrew name, when they apply it to the Apostles, which, when they apply it to the Patriarch, they never do. If our translators had copied as minutely, in this instance, as they have done in some others, the Patriarch they would indeed have named *Jacob*, and each of the two Apostles *Jacobus*. However, as in naming the two last, they have thought fit to substitute *James*

which use also has confirmed, I have preserved this distinction.

§ 14. Upon the whole, in all that concerns proper names, I have conformed to the judicious rule of King James the First, more strictly, I suppose, than those translators to whom it was recommended: “ The names
“ of the prophets, and the holy writers, with the other
“ names in the text, are to be retained, as near as may
“ be, according as they are vulgarly used.”

P A R T IV.

The outward Form of the Version.

I AM now to offer to few things on the form in which this translation is exhibited. It is well known, that the division of the books of holy writ, into chapters and verses, does not proceed from the inspired writers, but is a contrivance of a much later date. Even the punctuation, for distinguishing the sentences from one another, and dividing every sentence into its constituent members and clauses, though a more ancient invention, was, for many ages, except by grammarians and rhetoricians, hardly ever used in transcribing; insomuch, that whatever depends merely on the division of sentences, on points, aspirations, and accents, cannot be said to rest ultimately, as the words themselves do, upon the authority of the sacred penmen. These particulars give free scope for the sagacity of criticism, and unrestrained exercise to the talent of investigating; insomuch, as in none of these points is there any ground for the plea of inspiration.

§ 2. As to the division into chapters and verses, we see that the present is not that which obtained in

primitive ages, and that even the earliest division is not derived from the Apostles, but from some of their first commentators, who, for the conveniency of readers, contrived this method. The division into chapters that now universally prevails in Europe, derived its origin from Cardinal Caro, who lived in the twelfth century: the subdivision into verses is of no older date than the middle of the sixteenth century, and was the invention of Robert Stevens. That there are many advantages which result from so minute a partition of the sacred oracles, cannot be denied. The facility with which any place, in consequence of this method, is pointed out by the writer, and found by the reader, the easy recourse it gives, in consulting commentators, to the passage whereof the explanation is wanted, the aid it has afforded to the compilers of concordances, which are of considerable assistance in the study of Scripture; these, and many other accommodations, have accrued from this contrivance.

§ 3. It is not however without its inconveniencies. This manner of mincing a connected work into short sentences detached from one another, not barely in appearance, by their being ranked under separate numbers, and by the breaks in the lines, but in effect, by the influence which the text, thus parcelled out, has insensibly had on copiers and translators, both in pointing and in translating, is not well suited to the species of composition which obtains in all the sacred books, except the Psalms and the Book of Proverbs. To the epistolary and argumentative style it is extremely ill adapted, as has been well evinced by Mr Locke*; neither does it suit the historical. There are inconveniencies which would result from this way of dividing,

* *Essay for the understanding of St Paul's Epistles*, prefixed to his paraphrase and notes on some of the Epistles.

even if executed in the best manner possible; but though I am unwilling to detract from the merit of an expedient, which has been productive of some good consequences, I cannot help observing that the inventors have been far too hasty in conducting the execution.

The subject is sometimes interrupted by the division into chapters. Of this I might produce many examples, but, for brevity's sake, shall mention only a few. The last verse of the fifteenth chapter of Matthew is much more closely connected with what follows in the sixteenth, than with what precedes. In like manner, the last verse of the nineteenth chapter, *Many shall be first that are last, and last that are first*, ought not to be disjoined, (I say not from the subsequent chapter, but even) from the subsequent paragraph, which contains the parable of the labourers hired to work in the vineyard, brought merely in illustration of that sentiment, and beginning and ending with it. The first verse of the fifth chapter of Mark is much more properly joined to the concluding paragraph of the fourth chapter, as it shews the completeness of the miracle there related, than to what follows in the fifth. The like may be remarked of the first verse of the ninth chapter. Of the division into verses, it may be observed, that it often occasions an unnatural separation of the members of the same sentence*; nay, sometimes, which is worse, the same verse comprehends a part of two different sentences.

That this division should often have a bad effect upon translators is inevitable. First, by attending narrowly to the verses, an interpreter runs the risk of overlooking the right, and adopting a wrong division of the sentences.

* In Matt. xi. 2. we have a verse without a verb, and ending with a comma.

Of this I shall give one remarkable example from the gospel of John, ch. x. 14, 15. Our Lord says, in one of his discourses, Εγω ειμι ὁ ποιμην ὁ καλός· και γινωσκω τα εμα, και γινωσκομαι ὑπο των εμων, καθως γινωσκει με ὁ πατηρ, καγω γινωσκω τον πατερα· και την ψυχην μου τιθημι ὑπερ των προβατων.

When the sentence is thus pointed, as it manifestly ought to be, and exhibited unbroken by the division into verses, no person can doubt that the following version is equally close to the letter and to the sense. *I am the good Shepherd; I both know my own, and am known by them, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.* But its being divided into two sentences, and put into separate verses, has occasioned the disjointed and improper version given in the common translation. 14. *I am the good Shepherd and know my sheep; and am known of mine.* 15. *As the father knoweth me, even so know I the Father: and I lay down my life for the sheep.* In this artificial distribution, which seems to have originated from Beza, (for he acknowledges that before him, the fifteenth verse included only the last member, *and I lay down, &c.*) the second sentence is an abrupt, and totally unconnected interruption of what is affirmed in the preceding words, and in the following. Whereas taking the words as they stand naturally, it is an illustration by similitude quite in our Lord's manner, of what he had affirmed in the foregoing words. But though the translator should not be misled in this manner, a desire of preserving, in every verse of this translation, all that is found in the corresponding verse of his original, that he may adjust the one to the other, and give verse for verse, may oblige him to give the words a more unnatural arrangement in his own language, than he would have thought of doing, if there had been no such division into verses, and he had been left to regulate himself solely by the sense.

§ 4. Influenced by these considerations, I have determined neither entirely to reject the common division, nor to adopt it in the manner which is usually done. To reject it entirely, would be to give up one of the greatest conveniencies we have in the use of any version, for every purpose of occasional consultation and examination, as well as for comparing it with the original and with other versions. Nor is it enough that a more commodious division than the present may be devised, which shall answer all the useful purposes of the common version without its inconveniencies. Still there are some advantages which a new division could not have, at least for many centuries. The common division, such as it is, has prevailed universally, and does prevail, not in this kingdom only, but throughout all Christendom. Concordances in different languages, commentaries, versions, paraphrases; all theological works, critical, polemical, devotional, practical, in their order of commenting on Scripture, and in all their references to Scripture, regulate themselves by it. If we would not then have a new version rendered in a great measure useless, to those who read the old, or even the original, in the form wherein it is now invariably printed, or who have recourse to any of the helps above mentioned, we are constrained to adopt, in some shape or other, the old division.

§ 5. For these reasons, I have judged it necessary to retain it; but, at the same time, in order to avoid the disadvantages attending it, I have followed the method taken by some other editors, and confined it to the margin. This answers sufficiently all the purposes of reference and comparison, without tending so directly to interrupt the reader, and divert him from perceiving the natural connection of the things treated. I have also adopted such a new division into sections and paragraphs, appeared to me better suited than the former both to

the subject of these histories, and to the manner of treating it. Nothing surely can be more incongruous, than to cut down a coherent narrative into shreds, and give it the appearance of a collection of aphorisms. This, therefore, I have carefully avoided. The sections are, one with another, nearly equal to two chapters; a few of them more, but many less. In making this division, I have been determined, partly by the sense, and partly by the size. In every section, I have included such a portion of Scripture as seemed proper to be read at one time by those who regularly devote a part of every day to this truly Christian exercise. To make all the portions of equal length, or nearly so, was utterly incompatible with a proper regard to the sense. I have avoided breaking off in the middle of a distinct story, parable, conversation, or even discourse, delivered in continuance.

The length of three of the longest sections in this work was occasioned by the resolution not to disjoin the parts of one continued discourse. The sections I allude to are *the sermon on the mount*, and *the prophecy on Olivet*, as recorded by Matthew, together with our Lord's *valedictory consolations* to his disciples, as related by John. The first occupies three ordinary chapters, the second two long ones, and the third four short chapters. But, though I have avoided making a separation, where the scope of the place requires unity, I could not, in a consistency with any regard to size, allot a separate section to every separate incident, parable, conversation, or miracle. When these, therefore, are briefly related, insomuch that two or more of them can be included in a section of moderate length, I have separated them only by paragraphs. The length of the paragraph is determined merely by the sense. Accordingly, some of them contain no more than a verse of the common division, and others little less than a chapter. One parable makes one paragraph. When

an explanation is given separately, the explanation makes another. When it follows immediately, and is expressed very briefly, both are included in one. Likewise one miracle makes one paragraph; but when the narrative is interrupted, and another miracle intervenes, as happens in the story of the daughter of Jairus, more paragraphs are requisite. When the transition, in respect of the sense, seems to require a distinction more strongly marked, it has been judged expedient to begin the next paragraph with a word in capitals.

§ 6. It was not thought necessary to number the paragraphs, as this way is now, unless in particular cases, and for special purposes, rather unusual, and as all the use of reference and quotation may be sufficiently answered by the old division on the margin. In the larger distribution into sections, I have, according to the most general custom, both numbered and titled them. But as to this method of dividing, I will not pretend that it is not, in a good measure, arbitrary, and that it might not, with equal propriety, have been conducted otherwise. As it was necessary to comprehend distinct things in the same section, there was no clear rule by which one could, in all cases, be directed where to make the separation. It was indeed evident, that wherever it could occasion an unseasonable interruption in narration, dialogue, or argument, it was improper; and that this was all that could be ascertained with precision. The titles of the sections I have made as brief as possible, that they may be the more easily remembered; and have, for this purpose, employed words, as we find some employed in the rubric of the common prayer, which have not been admitted into the text. To these I have added, in the same taste, the contents of the section, avoiding minuteness, and giving only such hints of the principal matters, as may assist the reader to recal them to his remembrance, and may enable him at first glance to

discover whether a passage he is looking for, be in the section or not. I have endeavoured to avoid the fault of those who make the contents of the chapters supply, in some degree, a commentary, limiting the sense of Scripture by their own ideas. Those who have not dared to make so free with the text, have thought themselves entitled to make free with these abridgments of their own framing. To insert thus, without hesitation, into the contents prefixed to the several chapters, and thereby insinuate, under the shelter of inspiration, doubtful meanings which favour their own prepossessions, I cannot help considering as one way of handling the word of God deceitfully. I have therefore avoided throwing any thing into those summaries which could be called explanatory, and have, besides, thought it better to assign them a separate place in this work, where the reader may consult them, when he chuses, than to intermix them with the truths we have directly from the sacred writers.

§ 7. Most translators have found it necessary to supply some words for the sake of perspicuity, and for accommodating the expression to the idiom of the language into which the version is made, who, at the same time, to avoid even the appearance of assuming an undue authority to themselves, have visibly distinguished the words supplied from the rest of the sentence. Thus the English translators, after Beza and others, always put the words in *Italics* by which an ellipsis in the original, that does not suit our idiom, is filled up. Though I approve their motives in using this method, as they are strong indications of fairness and attention to accuracy, I cannot help thinking that, in the execution, they have sometimes carried it to excess. In consequence of the structure of the original languages, several things are distinctly, though implicitly expressed, which have no explicit signs in the sentence. The

personal pronouns, for example, both in power and in number, are as clearly, though virtually, expressed in their tongue by the verb alone, as they are in ours by a separate sign. Thus *amo*, in Latin, is not less full and expressive than *I love* in English, or *amavistis* than *ye have loved*. And it would be exceedingly improper to say that in the former language there is an ellipsis of the pronoun, since the verb actually expresses it. For *amo* can be said of none but the first person singular, and *amavistis* of none but the second person plural. The like holds in other instances. The adjective sometimes includes the power of the substantive. *Bonus* is a good man, *bona* a good woman, and *bonum* a good thing. Yet to mark an ellipsis arising from such a want as that of a word corresponding to *man*, *woman*, and *thing*, in the above expressions, the Italic character has sometimes been introduced by our translators.

§ 8. I remember, that when I first observed this distinction of character in the English Bible, being then a school-boy, I asked my elder brother, who had been at college, the reason of the difference. He told me that the words in Italics were words to which there was nothing in the original that corresponded. This made me take greater notice of the difference afterwards, and often attempt to read, passing over those words entirely. As this sometimes succeeded, without any appearance of deficiency in the sentence, I could not be satisfied of the propriety of some of the insertions. These words particularly attracted my attention, Matt. xxiv. 40, 41. *Two women shall be grinding at the mill*, where the word *women* is in Italics. I could not conceive where the occasion was for inserting this word. Could it be more improper to say barely, *two shall be grinding at the mill*, than to say, as in the former verse, *two shall be in the field*, without limiting it to either sex? And since the evangelist expressed both in the same manner,

was any person entitled to make a difference? On having recourse again for information, I was answered that the evangelist had not expressed them both in the same manner; that, on the contrary, the first, as written by him, could be understood only of men, the second only of women; as all the words susceptible of gender were in the fortieth verse in the masculine, and in the forty-first in the feminine. I understood the answer, having before that time learnt as much Latin as sufficiently shewed me the effect produced by the gender on the sense. What then appeared to me unaccountable in the translators was, first, their putting the word *women* in Italics, since, though it had not a particular word corresponding to it, it was clearly comprehended in the other words of the passage; and, secondly, their not adding *men* in the fortieth verse, because, by these two successive verses, the one in the masculine, the other in the feminine gender, it appeared the manifest intention of the author to acquaint us, that both sexes would be involved in the calamities of the times spoken of.

This is but one instance of many which might be given to shew how little dependence we can have on those marks; and that if the unlearned were to judge of the perspicuity of the original (as I once did) from the additions which it seems by the common version to have required, their judgment would be both unfavourable and erroneous. The original has, in many cases, a perspicuity as well as energy, which the ablest interpreters find it difficult to convey into their versions. The evangelist John says of our Lord, ch. i. 11. *εἰς τὰ δικά ηλθε, καὶ οἱ ἱδῖοι αὐτοῦ οὐ παρέλαβον*. I have expressed the sentiment, but not so forcibly, in this manner: *He came to his own land, and his own people did not receive him*. On the principles on which the English translation is conducted, the words *land* and *people* ought to be visibly distinguished, as having no corresponding names in the

original. That the old interpreters would have judged so, we may fairly conclude from their not admitting them, or any thing equivalent, into their version. Yet that their version is, on this account, less explicit than the original, cannot be doubted by those that understand Greek, who must be sensible, that by the bare change of gender in the pronoun, the purport of those names is conveyed with the greatest clearness. See the note on that passage in the Gospel.

§ 9. Our translators have not however observed uniformly their manner of distinguishing by the aid of *Italics*. Indeed, if they had, their work must have made a very motley appearance. On many occasions, the Hebrew or Greek name requires more than one word in our language to express a meaning which it often bears, and which alone suits the context. There was no reason, in rendering *γλωσσα*, (1 Cor. xiv. 2.) to put *unknown* in *Italics* before the word *tongue*, a strange or unknown tongue being one very common signification of the word in the best authors. *Πνευματα* (1 Cor. xiv. 12.) is very properly rendered *spiritual gifts*; it means no less in the apostle Paul's language; but there was no propriety in distinguishing the word *gifts* by the *Italic* letter; for *πνευματα*, a substantive, can in no instance be rendered barely by the adjective *spiritual*. Sometimes the word in *Italics* is a mere intruder, to which there is not any thing in the import of the original, any more than in the expression, either explicitly or implicitly corresponding; the sense which in effect it alters, being both clear and complete without it. For an example of this, I shall recur to a passage on which I had occasion formerly to remark*, "The just shall live by faith; but if *any man* draw back"---where *any man* is foisted into the text, in violation of the rules of

* Diss. X. Part V. § 10.

interpreting, which compel us to admit the third personal pronoun *he* as clearly, though virtually, expressed by the verb. I do not remember such another instance in the English translation, though I had occasion to observe something still more flagrant, in the version of the Old Testament by Junius and Tremellius *.

§ 10. It must be acknowledged, however, that the insertion of a word, or of a few words, is sometimes necessary, or at least convenient, for giving a sufficiency of light to a sentence. For let it be observed, that this is not attempting to give more perspicuity to the sacred writings in the translation, than was given them by the inspired penmen in the original. The contemporaries, particularly Hellenist Jews, readers of the original, had many advantages, which, with all our assistances, we cannot attain. Incidental allusions to rites, customs, facts, at that time recent and well known, now little known, and known only to a few, render some such expedient extremely proper. There are many things which it would have been superfluous in them to mention, which it may nevertheless be necessary for us to suggest. The use of this expedient has accordingly never been considered as beyond the legitimate province of the translator. It is a liberty indeed which ought to be taken with discretion, and never but when the truth of what is supplied, and its appositeness, are both unquestionable. When I recur to this method, which is but seldom, I distinguish the words inserted by enclosing them in crotchets.

§ 11. It is proper to add a few things on the use I have made on the margin. And first of the side margin. One use has been already mentioned, to wit, for marking the chapters and verses of the common division. Beside these, and a little further from the text,

* Diss. X. Part V. § 4.

I have noted, in the outer margin, the parallel places in the other Gospels, the passages of the Old Testament quoted or alluded to, and also the places in Scripture, and those in the apocryphal writings, where the same sentiment occurs, or the like incident is related. In this manner I have endeavoured to avoid the opposite extremes into which editors have fallen, either of crowding the margin with references to places whose only resemblance was in the use of a similar phrase or identical expression, or of overlooking those passages wherein there is a material coincidence in the thought. To prevent, as much as possible, the confusion arising from too many references and figures in the margin, and at the same time to omit nothing useful, I have, at the beginning of every paragraph, referred first to the parallel places, when there are such places, in the other Gospels. As generally the resemblance or coincidence affects more than one verse, nay, sometimes runs through the whole of a paragraph, I have made the reference to the first verse of the corresponding passage serve for a reference to the whole; and, in order to distinguish such a reference from that to a single verse or sentence, I have marked the former by a point at the upper corner of the figure, the latter by a point at the lower corner, as is usual at the end of a sentence. I have adopted the same method in references to the Old Testament, to mark the difference between those where one verse only is quoted or alluded to, and those wherein the allusion is to two or more in succession.---These are the only purposes to which I have appropriated the side-margin.

To give there a literal version of the peculiarities of idiom, whether Hebraisms or Grecisms, of the original, and all the possible ways in which the words may otherwise be rendered, has never appeared to me an object deserving a tenth part of the attention and time which

it requires from a translator. To the learned, such information is of no significancy. To those who are just beginning the study of the language, it may indeed give a little assistance. To those who understand only the language of the translation, it is, in my judgment, rather prejudicial than useful, suggesting doubts which readers of this stamp are not qualified for solving, and which often a little knowledge in philology would entirely dissipate. All that is requisite is, where there is a real ambiguity in the text, to consider it in the notes. As therefore the only valuable purpose that such marginal information can answer, is to beginners in the study of the sacred languages, and as that purpose so little coincides with the design of a translation of the Scriptures into the vulgar tongue, I could not discover the smallest propriety in giving it a place in this work.

§ 12. The foot margin I have reserved for different purposes; first, for the explanation of such appellatives as do admit a proper translation into our language, and as, by consequence, render it necessary for the translator to retain the original term. This I did not consider as a proper subject for the notes, which are reserved chiefly for what requires criticism and argument; whereas all the explanations requisite in the margin, are commonly such as do not admit a question among the learned. Brief explanations, such as those here meant, may be justly considered as essential to every translation into which there is a necessity of introducing foreign words. The terms which require such explanations, to wit, the names of peculiar offices, sects, festivals, ceremonies, coins, measures, and the like, were considered formerly *. Of certain terms, however, which come under some of these denominations, I have not judged it necessary to give any marginal explanation. The reason is, as

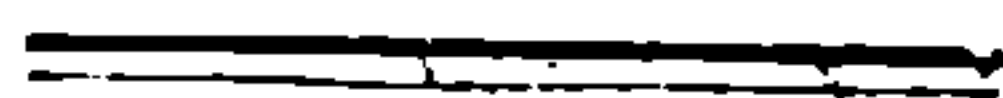
* Diss. VIII.

they frequently occur in the sacred books, what is mentioned there concerning them, sufficiently explains the import of the words. The distinction of Pharisee and Sadducee, we learn chiefly from the Gospel itself; and in the Old Testament, we are made acquainted with the sabbath, circumcision, and passover.

Those things which stand most in need of a marginal explanation, are offices, coins, measures, and such peculiarities in dress as their phylacteries and tufts or tassels at the corners of their mantles. In like manner, their division of time, even when it does not occasion the introduction of exotic terms, is apt to mislead the unlearned, as it differs widely from the division which obtains with us. Thus we should not readily take the third hour of the day to mean nine o'clock in the morning, or the sixth hour to mean noon. Further, when to Hebrew or Syriac expressions an explanation is subjoined in the text, as is given of the words, *Talitha cumi*, *immanuel*, *ephphatha*, and of our Lord's exclamation on the cross, there is no occasion for the aid of the margin. When no explanation is given in the text, as in the case of the word *hosanna*, I have supplied it on the margin. Of the etymological signification of proper names, I have given an account only when there is in the text an allusion to their etymology, in which case, to know the primitive import of the term is necessary for understanding the allusion.

§ 13. There is only one other use to which I have applied the foot-margin. The Greek word *κύριος* was employed by the Seventy, not only for rendering the Hebrew word *adon*, that is *lord* or *master*, but also to supply the word *JEHOVAH*, which was used by the Jews as the proper name of God, but which a species of superstition, that by degrees came generally to prevail among them, hindered them from transplanting into the Greek language. As the name *Jehovah*, therefore, was

peculiarly appropriated to God: and, as the Hebrew *adon* and the Greek *kyrios*, like the Latin *dominus*, and the English *lord*, are merely appellatives, and used promiscuously of God, angels and men, I thought it not improper, when a passage in the New Testament is quoted or introduced from the Old, wherein the word rendered in Greek *kyrios*, is in Hebrew *Jehovah*, to mark this name in the margin. At the same time let it be observed, that I have made no difference in the text of the version, in as much as no difference is made in the text of the evangelists my original, but have used the common English name *Lord* in addressing God, where they have employed the common Greek name *kyrios*.



PART V.

The Notes.

I SHALL now conclude with laying a few things before the reader, for opening more fully my design in the notes subjoined to this version. I have, in the title, denominated them critical and explanatory; *explanatory*, to point out the principal intention of them, which is to throw light upon the text, where it seems needful for the discovery of the direct and grammatical meaning; *critical* to denote the means principally employed for this purpose, to wit, the rules of criticism on manuscripts and versions, in what concerns language, style, and idiom. I have called them *notes* rather than annotations, to suggest that, as much as possible, I have studied brevity, and avoided expatiating on any topic. For this reason, when the import of the text is so evident as to need no illustration, I have purposely avoided diverting the reader's attention, by an unnecessary display of quotations

from ancient authors, sacred or profane. As I would withhold nothing of real utility, I recur to classical authority, when it appears necessary, but not when a recourse to it might be charged with ostentation. A commentary was not intended, and therefore any thing like a continued explanation of the text is not to be expected. The criticisms and remarks here offered are properly *scholia*, or glosses on passages of doubtful or difficult interpretation, and not comments. The author is to be considered as merely a *scholiast*, not a commentator. Thus much may suffice as to the general design. In regard to some things, it will be proper to be more particular.

§ 2. From the short account of my plan here given, it may naturally and justly be inferred, that I have shunned entirely the discussion of abstract theological questions, which have afforded inexhaustible matter of contention, not in the schools only, but in the church, and have been the principal subject of many commentaries of great name. To avoid controversy of every kind is, I acknowledge, not to be attempted by one who, in his remarks on Scripture, often finds himself obliged to support controverted interpretations of passages concerning the sense of which there are various opinions. But questions of this kind, though sometimes related to, are hardly ever coincident with the speculative points of polemic theology. The latter are but deduced, and for the most part indirectly, from the former. Even controvertists have sometimes the candour (though a class of men not remarkable for candour) to admit the justness of a grammatical interpretation which appears to favour an antagonist; no doubt believing, that the deduction made by him from the text, may be eluded otherwise than by a different version.—But my reasons for keeping as clear as possible of all scholastic disputes are the following:

§ 3. First, if, in such a work as this, a man were disposed to admit them, it is impossible to say how far they would, or should carry him. The different questions which have been agitated, have all, as parts of the same system, some connection, natural or artificial, among themselves. The explanation and defence of one draws in, almost necessarily, the explanation and defence of another on which it depends. Besides, those conversant in systematic divinity, scarcely read a verse in the Gospel, which they do not imagine capable of being employed plausibly, or which, perhaps, they have not seen or heard employed, either in defending, or in attacking some of their dogmas. Whichsoever of these be the case, the staunch polemic finds himself equally obliged, for what he reckons the cause of truth, to discuss the controversy. I know no way so proper for escaping such endless embarrassments, as to make it a rule to admit no questions but those which serve to evince either the authentic reading, or the just rendering of the text.

§ 4. My second reason is, I have not known any interpreter who has meddled with controversy, whose translation is not very sensibly injured by it. Disputation is a species of combat; the desire of victory is natural to combatants, and is commonly, the further they engage, found to become the more ardent. Will the fairness and impartiality of a professed disputant, who being, at the same time, a translator, has, in some measure, in the latter capacity, the moulding of the arguments to which, in the former, he must recur, be deemed, in the office of translating, greatly to be depended on? A man, however honest in his intentions, ought not to trust himself in such a case. Under so powerful a temptation, it is often impossible to preserve the judgment unbiassed, though the will should remain uncorrupted. And I am strongly inclined to think that, if Beza had not accompanied his translation with his con-

troversial commentary, he would not have been capable of such flagrant wresting of the words, and perversion of the sense of his author, as he is sometimes justly chargeable with. But in rendering a passage in the version to be presently converted into an argument in the annotations, it was not easy for a translator of so great ardour, to refrain from giving it the turn that would best suit the purpose, of which, as annotator, he never lost sight, and for which both version and commentary seem to have been undertaken, the defence of the theology of his party.

§ 5. My third reason for declining all such disputes, is, because the much greater part of them, even those which are treated by the disputants on both sides as very important, have long appeared to me in no other light than that of the foolish questions which the apostle warns Titus to avoid as unprofitable and vain, ch. iii. 9. or of the profane babblings and oppositions of science, falsely so called, against which he repeatedly cautioned Timothy, 1 Ep. i. vi. 20. 2 Ep. ii. 23. If we may judge of them by their effects, as of the tree by its fruits, we shall certainly be led to this conclusion. For, from the marks which the apostle has given of the *logomachies*, or strifes or words, then beginning to prevail, we have the utmost reason to conclude, that a great proportion of our scholastic disputes come under the same denomination. What character has he given of the vain janglings of his day, which is wanting in those of ours? Do not the latter gender contention as successfully as ever the former did? Cannot we say, with as much truth of these, as Paul did of those, *whereof cometh envy, strife, revilings, evil surmisings, perverse disputings of men of corrupt minds?* Do our babblings any more than theirs minister godly edifying? Do they not, on the contrary, with equal speed, when they are encouraged, increase unto more ungodliness? Have our polemic divines, by their abstruse researches and meta

physical refinements, contributed to the advancement of charity, love to God, and love to man? Yet this is, in religion, the great end of all; for charity is the end of the commandment and the bond of perfectness. These questions I leave with every considerate reader. The proper answers will, with the aid of a little experience and reflection, be so quickly suggested to him, that he will need no prompter.

§ 6. Lastly, though I am far from putting all questions in theology on a level, the province of the translator, and that of the controvertist are so distinct, and the talents requisite in the one so different from those requisite in the other, that it appears much better to keep them separate. I have, therefore, in this work, confined myself entirely to the former.

§ 7. Further, I do not attempt, in the notes, to remove every kind of textuary difficulty in the books here translated; such, for example, as arise from apparent contradictions in the accounts of the different evangelists, or from the supposed contradiction of contemporary authors, or such as are merely chronological or geographical. Not that I consider these, like the dogmas of the controvertist, as without the sphere of a critic on the sacred text; not that I make it, as in the former case, a rule to exclude them, if any thing new and satisfactory should occur to me to offer; but because, on most questions of this nature, all the methods of solution known to me, are either trite or unsatisfactory. Much has been written for solving the difficulty arising from the different accounts given of our Lord's genealogy by Matthew and Luke; and different hypotheses have been framed for this purpose. Though I do not pretend to have reached certainty on this question, I incline most to the opinion of those who make the one account the pedigree of Joseph, the other that of Mary. But having nothing to advance which has

not been already said over and over by others, and the evidence not being such as to put the matter beyond doubt, I see no occasion for a note barely to tell my opinion, which is entitled to no regard from the reader, unless so far as it is supported by evidence.

For similar reasons, I have avoided entering upon the examination of the difficulties occasioned by the different accounts given of our Lord's resurrection, and his appearances to his disciples after it. On some of these points there is a danger lest an interpreter be too hasty in deciding. A judgment rashly formed may give his mind such a bias as shall affect his translation, and lead him to make stretches in support of his opinion, which the laws of criticism do not warrant. I acknowledge, on the other hand, that there are instances wherein a small variation, very defensible in the pointing, or in rendering a particular expression, may totally remove a difficulty or apparent contradiction. In such a case, it would be both uncandid and injudicious, not to give that, of all the interpretations whereof the words are susceptible, which is attended with the least difficulty; and, if the interpretation be uncommon, to assign the reasons in the notes. But, to do violence to the rules of construction, and distort the words, for the sake of producing the solution of a difficulty, is, in effect, to substitute our own conjectures for the word of God, and thus to put off human conceit for celestial verity. It is far better to leave the matter as we found it. In solving difficulties to which we find ourselves unequal, future expositors may be more successful.

§ 8. One great fault, far too common with scriptural critics, is, that they would be thought to know every thing: and they are but too prone to think so concerning themselves. This tends to retard (instead of accelerating) their progress in true knowledge. Men are unwilling to part with what they fancy they have gotten

a sure hold of, or to be easily stript of what has cost them time and painful study to acquire. Custom soon supplies the place of argument ; and what at first may have appeared to be reason, settles into prejudice. It is necessary, in our present state, that habit should have influence even on our opinions. But it is particularly fortunate when the habit, in matters of judgment, extends not barely to the conclusions, but to the premises ; not to the opinions only, but to the reasons on which we have founded them. When this is the case, we experience all the advantages derived from an habitual association, without much danger of bigotry or blind attachment. Now it is well known, that opinions hastily formed, preclude all the advantage which may afterwards redound from better information. The truth of this remark is, even in the ordinary affairs of life, too well seen and felt in its unhappy consequences, every day.

§ 9. Again, I have, in these notes, avoided meddling with questions relating to the order in which the different miracles were performed, and the discourses spoken, and also settling the doubts which have been raised concerning the identity or diversity of some of the facts and speeches recorded by the different Evangelists. I have shunned, in like manner, all enquiry about the time occupied by our Lord's ministry, and about several other historical questions which have been much canvassed. I do not say that such enquiries are useless. A connection with the evidence of other points, which may be of great importance, may confer on some of them a consequence, much beyond what at first we should be apt to imagine. But, in general, I do not hesitate to affirm, that though I have occasionally attended to such enquiries, I have not been able to discover that their consequence is so great as some seem to make it. They are still, upon the whole, rather curious than

useful. Besides, on the greater part of them, little is to be expected beyond uncertainty and doubt.

Some people have so strong a propensity to form fixt opinions on every subject to which they turn their thoughts, that their mind will brook no delay. They cannot bear to doubt or hesitate. Suspense in judging is to them more insufferable than the manifest hazard of judging wrong: and therefore, when they have not sufficient evidence, they will form an opinion from what they have, be it ever so little; or even from their own conjectures, without any evidence at all. Now, to believe without proper evidence, and to doubt when we have evidence sufficient, are equally the effects, not of the strength, but of the weakness of the understanding. In questions, therefore, which have appeared to me either unimportant, or of very dubious solution, I have thought it better to be silent, than to amuse the reader with those remarks in which I have myself found no satisfaction. In a very few cases, however, I have, in some measure, departed from this rule; and, in order to prevent the reader from being misled in a matter of consequence, by explanations more specious than solid, have even attempted to refute those solutions given by others, which appeared to pervert the sense, though I had nothing satisfactory of my own to substitute in their place *. Having said thus much of the purposes for which the notes are not, it is proper now, to mention those for which they are, intended.

§ 10. First, then, as was hinted before, such different readings as affect the sense, and are tolerably supported by manuscripts, versions, or their own intrinsic evidence, insomuch, that the judgments of the learned are divided concerning them, are commonly given in the notes; their evidence briefly stated, and the reason as-

* See the note on Mark x. 24.

signed for the reading adopted in the translation. In this I carefully avoid all minuteness, having no intention to usurp the province, or supersede the labours, of those who have, with so much laudable care and diligence, collected those variations, and thereby facilitated the work of other critics. Indeed, as the variations are comparatively few, which are entitled to a place here; and as in those few I do not enter into particulars, but only give what appears the result of the evidence on both sides, I cannot be said, in any respect, to interfere with the departments of such critics as Mill and Wetstein. The little which occurs here ought, on the contrary, to serve as a spur to the learned reader, to the more assiduous study of this important branch of sacred literature. In like manner, variations of consequence, affecting the sense, in versions of such venerable antiquity as the Syriac and the Vulgate, though not accompanied with correspondent readings in any Greek copies, are not often passed over unobserved. In all dubious cases, I give my reason for the reading preferred in this translation, whether it be the common reading or not; and, after mentioning the other, with what may be urged in its favour, leave the reader to his choice.

§ 11. The other, and the principal end of these notes, is to assign the reasons for the way wherein the words or sentences of the original are rendered in this translation. As it would have been improper, because unnecessary, to give a reason for the manner wherein every word, or even sentence is translated, I shall here mention the particular cases in which it has been judged expedient to offer something in the notes in vindication of the version. The first is, when the rendering given to the words does not coincide in meaning with that of the common version. Where the difference is manifestly and only in expression, to make remarks

must generally appear superfluous ; the matter ought to be left to the taste and discernment of the reader. To attempt a defence of every alteration of this kind, would both extend the notes to an unmeasurable length, and render them, for the most part, very insignificant.

But, secondly, there are a few instances wherein all the difference in the version may, in fact, be merely verbal, though not manifestly so ; and therefore as to the generality of readers, they will at first appear to affect the sense, it may be of consequence to take notice of them. The difference between sound and sense, the words and the meaning, though clearly founded in the nature of things, is not always so obvious as we should imagine. That, in language, the connection between the sign and the thing signified, is merely artificial, cannot admit a question. Yet, the tendency of the mind, when much habituated to particular sounds, as the signs of certain conceptions, is to put both on the footing of things naturally connected. In consequence of this, a difference only in expression may appear to alter the sentiment, or, at least very much to enervate and obscure it. For this reason, in a few cases wherein the change made on the place is, in effect, merely verbal, I have, to obviate mistakes, and to show, that in alterations even of this kind, I have been determined by reasons which appear to me weighty, attempted a brief illustration in the notes.

Thirdly, in certain cases wherein there is no difference between the common translation and the present, either in thought or in expression, but wherein both differ from that of other respectable interpreters, or wherein the common version has been combated by the learned critics, I have assigned my reasons for concurring with the English translators, and for not being determined by such criticisms, though ingenious, and though supported by writers of character. This is the more ne-

cessary, as there has been of late, both abroad and at home, a profusion of criticisms on the sacred text? and many new versions have been attempted, especially in France and England. As these must be supposed to have had some influence on critical readers, it would have been improper to overlook entirely their remarks. Such, therefore, as seem to be of moment, and have come to my knowledge, or occurred to my memory, I have occasionally taken notice of. This I have done, with a view sometimes to confirm their reasoning, sometimes to confute it, or at least, to show that it is not so decisive as a sanguine philologist (for even philologists are sometimes sanguine in deciding) is apt to imagine. In this article, the learned reader will find many omissions, arising partly from forgetfulness, and partly from the different judgments which are inevitably formed, by different persons, concerning the importance of particular criticisms. When the decision of any point may be said to depend, in whole or in part, or what has been discussed in the Preliminary Dissertations, I always, to avoid repetitions, refer to the paragraph or paragraphs of the Dissertation, where such a discussion is to be found.

§ 12. Another purpose for which I have sometimes employed the notes, is the explanation of a name or word which, though from scriptural use it be familiar to our ears, has little currency in conversation, because rarely or never applied to any common subject. Of this kind are the words *parable*, *publican*, *scribe*, of which I have attempted an explanation in the notes: add to these all the terms, which, though current in conversation, have something peculiar in their scriptural application. I have generally avoided employing words in meanings which they never bear in ordinary use. As it is from the prevailing use that words, as signs, may be said to originate, and by it that their import is ascertained,

such peculiarities rarely fail to create some obscurity. There are, nevertheless, instances in all languages, in which, on certain subjects, (for religion is not singular in this) common terms have something peculiar in their application. In such cases, we cannot avoid the peculiarity of meaning, without having recourse to circumlocution, or such other expedients as would injure the simplicity of the expression, and give the appearance of affectation to the language. When, therefore, I have thought it necessary to employ such words, I have endeavoured to ascertain the scriptural acceptation in the notes; or, if the explanation has been anticipated in these Dissertations, I have referred to the place. Of such peculiarities, which are far from being numerous in this version, the following will serve as examples:

The first shall be the word *lawyer*, which I have, after the old translators, retained as the version of *νομικος*; not that it entirely answers in the Gospel to the English use, but because it has what I may call an analogical propriety, and bears nearly the same relation to their word *νομικος*, that the word *lawyer* bears to our word *law*. The deviation from common use is at most not greater than that of the words *patron* and *client* in the translation of any Roman historian. Some, indeed, have chosen to render *νομικος* *scribe*, and others, for the same reason, to render *γραμματευς* *lawyer*, because in one instance, a person called *νομικος* in one Gospel, Matt. xxii. 35. is named in another *γραμματευς*, Mark xii. 28. But this argument is not conclusive. *Jonathan, David's uncle*, we are told, 1 Chron. xxvii. 32. *was a counsellor, a wise man, and a scribe*. Can we infer from this, that these are synonymous words? The contrary, I think, may be concluded with much greater reason. If then, Jonathan had been called by one historian barely a *counsellor*, and by another barely a *scribe*, it would not have been just to infer that *counsellor* and *scribe*, though

both, in this instance, applicable to the same person, are words of the same import, Yet the argument is no better in the present case. That there is, however, an affinity in their signification can hardly be doubted, as both belonged to the literary profession, which was not very extensive among the Jews. But that they are not entirely coincident, may be inferred from a passage in Luke, ch. xi. 45. where we are informed that our Lord, after severely censuring the practices of the Scribes, γραμματεῖς, and Pharisees, is addressed in this manner by one of the νομικοί, who happened to be present, *Master, thus saying, thou reproachest us also.* That the reproach extended to them he infers from the thing said, *thus saying*, but there had been no occasion for inference, if they had been addressed by their common appellation, and if *scribe* and *lawyer* had meant the same thing. Neither, in that case, could he have said *us also*, that is, *us* as well as those whom thou hast named, the Scribes and Pharisees. Our Lord's reply makes it, if possible, still more evident, that though what he had said did indeed comprehend them, the title which he had used did not necessarily imply so much. *Wo unto YOU ALSO, ye lawyers,* ΚΑΙ ὙΜΙΝ τοῖς νομικοῖς καὶ, Luke xi. 46. which could not have been so expressed, if the denunciation immediately preceding had been addressed to them by name. Others think νομικός equivalent to νομοδιδασκαλος, rendering both *Doctor of the law*. But as we have not sufficient evidence that there is in these a perfect coincidence in meaning, and as they are differently rendered in the Syriac version, it is better to preserve the distinction which the original makes, at least in the names.

Another example of a small deviation from familiar language, is in the word *sinner*, which in common use, is applicable to every rational being not morally perfect, but frequently in Scripture denotes a person of a profligate

gate life. Now, as the frequency of this application, and the nature of the occurrences, remove all doubt as to the meaning, it may be considered as one of those Hebrew idioms, which it is proper in a translator to preserve. Neither *desert* nor *wilderness* exactly corresponds to *ερημος* in the New Testament; but they are near enough to answer the purpose better than a periphrasis. The like may be said of *neighbour*, which, in familiar language, is never used with so great latitude as in holy writ. And, in general, when words in scriptural use are accompanied with perspicuity, they ought to be preferred to words in greater currency, which are not used in the common translation; and that even though the import of these more familiar words should be sufficiently apposite. It is for this reason alone, that in relation to human characters, we should reckon it more suitable to the language of the Spirit, to say *righteous* than virtuous, *just* than honest.

§ 13. The only other use I have made of the notes, and that but seldom, is to remark passingly what may serve either to illustrate the character of the style of those writings, or to display the spirit which every where animates them: for in these we discover the intrinsic evidences they carry of a divine original. This has induced me sometimes to take notice also of the moral lessons to which some things naturally lead the attention of the serious reader. There is not on this ground the same hazard, as on the speculative questions of school-divinity, of rousing even among Christians a whole host of opponents, or stirring up unedifying and undeterminable disputes. Practical observations, though too little minded, are hardly ever controverted. Besides, they are not of that kind of questions which genders strife, but are most evidently of that which ministers godly edifying. On this article some will think that I have been too sparing. But, in my judgment, it

is only in very particular cases, that the introduction of such hints is pertinent in a scholiast. When the scope of the text is manifestly practical, it is enough that we attend to the sacred authors. To enforce what they say by obtruding on the reader remarks to the same purpose, might appear a superfluous, or even officious, interruption. The effect is fully as bad when the observation, however good in itself, appears far-fetched: for the best things do not answer out of place. Perhaps the least exceptionable account that can be given of such remarks as are at once pertinent and efficacious, is, that they arise naturally, though not obviously, out of the subject.

§ 14. To conclude; as I do not think it the best way of giving an impartial hearing to the sacred authors, to interrupt the reading of them every moment, for the sake of consulting either the glosses or the annotations of expositors, I have avoided offering any temptation to this practice, having placed the notes at the end. When a portion of Scripture, such as one of the sections of this version, is intended to be read, it is better to read it to an end without interruption. The scope of the whole is in this way more clearly perceived, as well as the connection of the parts. Whereas, when the reader finds the text and the notes on the same page, and under his eye at once, the latter tend, too evidently, to awake his curiosity, and, before he has proceeded in the former far enough to have a distinct view of the scope of the passage, to call off his attention; but when they are separated, as in this work, it may be supposed, that a reader will finish at least a paragraph, before he turn over to a distant part of the book. This method gives this advantage even to the notes, if judicious, that as the argument there used in favour of a particular reading, or of a particular render-

ing of a sentence, is often drawn from the scope and connection of the place, he will be better qualified to judge of the justness of the criticism. It ought always to be remembered that an acquaintance with the text is the principal object. Recourse to the notes may be had only occasionally, as a man when he meets with some difficulty, and is at a loss how to determine, recurs to the judgment of a friend. For the same reason I have also avoided inserting any marks in the texts referring to them, The reference is sufficiently ascertained in the notes themselves, by the common marks of chapter and verse.

THE END OF THE PRELIMINARY DISSERTATIONS.

THE
FOUR GOSPELS,

Translated from the Greek.

P R E F A C E

TO

MATTHEW'S GOSPEL.

THE time when this Gospel was composed, has not been precisely ascertained by the learned. Some have thought that it was written no more than eight years after our Lord's ascension ; others have reckoned it no fewer than fifteen. All antiquity seems agreed in the opinion, that it was of all the Gospels the first published ; and, in a case of this kind, I should not think it prudent, unless for very strong reasons, to dissent from their verdict. Of the few Christian writers of the first century, whose works yet remain, there are in Barnabas, the companion of Paul, Clement of Rome, and Hermas, clear references to some passages of this history. For though the Evangelist is not named, and his words are not formally quoted, the attentive reader must be sensible that the author had read the Gospel which has uniformly been ascribed to Matthew, and that, on some occasions, he plainly alludes to it. Very early in the second century, Ignatius, in those Epistles which are

generally acknowledged to be genuine, and Polycarp, of whom we have no more but a single letter remaining, have manifest allusions to different parts of this Gospel. The writers above named are those who are denominated apostolic fathers, because they were contemporary to the apostles, and had been their disciples. Their testimony, therefore, serves to show not only their knowledge of this book, but the great and general estimation wherein it was held from the beginning.

§ 2. The first, indeed, upon record, who has named Matthew as the writer of this Gospel, is Papias, bishop of Hierapolis in Cesarea, who is said to have been a companion of Polycarp, and hearer of John. Though Ireneus seems to think it was the apostle John he meant, Eusebius, with greater probability, supposes it was a John who was commonly distinguished from the apostle by the appellation of *the elder*, or *the presbyter*. Papias, in his preface, does not say that he had heard or seen any of the apostles, but only that he had received every thing concerning the faith from those who were well acquainted with them. Besides, after naming the apostle John, he mentions Aristion and John the elder, not as apostles, but as disciples, of the Lord. Concerning Matthew, this venerable ancient affirms that *he wrote his Gospel in the Hebrew tongue, which every one interpreted as he was able* *. Here we have his testimony, first, that Matthew (who is also called Levi, Mark ii. 14. Luke v. 27, 29.) was the writer of this Gospel, for no other was ever ascribed to him, and this was never ascribed to another; and, secondly, that it was written in Hebrew.

§ 3. The first of these testimonies has never, as far as I know, been controverted. On the contrary, it has

* Ματθαῖος μὲν ἐν Ἑβραϊδὶ διαλεκτῷ τὰ λόγια συνετάξατο ἡρμηνεύσας αὐτὰ ὡς ἡδυνάτο ἕκαστος. Euseb. Hist. Eccl. lib. iii. cap. 39.

been confirmed, and is still supported by all subsequent Christian authors who have touched the subject. The second of these testimonies, that this Evangelist wrote his Gospel in Hebrew, had a concurrence equally uniform of all succeeding writers in the church for about fourteen hundred years. In the last two centuries, however, this point has been hotly disputed. Erasmus, who, though an eminent scholar, knew little or nothing of Hebrew, was among the first who called in question a tradition which had so long, and so universally, obtained in the church. "The faults of Erasmus," says Simon*, "were blindly followed by cardinal Cajetan, who, not knowing either Greek or Hebrew, was incapable of correcting them." The cardinal has since been almost deserted by the Catholics; and the principal defenders of this new opinion have been Protestants. It is very unlucky for the discovery of truth, when party-spirit, in any degree, influences our inquiries. Yet, it is but too evident that there has been an infusion of this spirit in the discussion of the present question. 'If we give up,' says the staunch polemic, 'the originality of the Greek text, we have no Gospel by Matthew which can be called authentic; for, to admit that the translation of one book of Scripture may be so denominated, is equally absurd as to admit it of them all; and, if we admit this point, what becomes of our controversy with the Romanists about the decree of the council of Trent, asserting the authenticity of the Vulgate?' Whitby, who enters warmly into this dispute, urges†, amongst other things, the improbability that Providence, which has preserved all the canonical books in their original languages, should have suffered the original of this Gospel to be so soon lost,

* Hist. Crit. du Texte du N. T. c. 5.

† Prefatory Disc. to the Four Gospels.

and nothing of it to remain in the church but a translation. That all the books are extant which have been written by divine inspiration, is not so clear a case as that author seems to imagine. It will hardly be pretended that it is self-evident, and I have yet seen no attempt to prove it. The book of the wars of the Lord, Numb. xxi. 14. the book of Jasher, Jos. x. 13. the book of Nathan the Prophet, the book of Gad the Seer, 1 Chron. xxix. 29. and several others, are referred to in the Old Testament, manifestly as of equal authority with the book which refers to them, and as fuller in point of information. Yet these are, to all appearance, irrecoverably lost. Other epistles, beside those we have, there is reason to think the apostles wrote by the same Spirit. Further, is not what is spoken, equally valuable with what is written, by inspiration? Yet how small a portion of the words of Him *who spake as never man spake*, has it pleased Providence to cause to be committed to writing? How little comparatively is recorded of the discourses of those poor fishermen of Galilee, whose eloquence, in spite of all its disadvantages, baffled the wisdom of the learned, the power of the mighty, and the influence of the rich, converting infidels and idolaters, by thousands, to a doctrine to which all their education, prejudices, and passions, rendered them most reluctant, the doctrine of the crucified Messiah? God bestows his favours, both spiritual and temporal, in various measure, to different individuals, nations, and ages, of the world, as he thinks fit. Those of former times enjoyed many advantages which we have not, and we enjoy some which they had not. It is enough for us, that this only is required as our duty, that we make the proper use of the Scriptures, and of all the other advantages which, through the goodness of God, we enjoy; for every man is *accepted according to*

what he hath, and not according to what he hath not,
2 Cor. viii. 12.

But indeed this mode of arguing with regard to Providence, appears to me quite unsatisfactory, as proceeding on the notion that we are judges in matters which, in my opinion, are utterly beyond the reach of our faculties. Men imagining themselves to know perfectly what it is proper for the Ruler of the universe, in any supposed circumstance, to do, conclude boldly that he has done this or that, after such a particular manner, or such another: a method which, in a creature like man, can hardly be accounted either modest or pious. From the motives by which men are commonly influenced, we may judge, with some likelihood, what in particular circumstances their conduct will be. This is level to our capacity, and within the sphere of our experience. But let us not presume to measure the acts of Omnipotence and of Infinite Wisdom by our contracted span. Were we, from our notions of convenience, to determine what God, in possible cases, real or hypothetical, has done, or would do, we should, without hesitation, pronounce that the autographies, the identical writings of the sacred penmen (which are in strictness the only originals or perfect standards), would have been preserved from accidents, that they might serve for correcting all the corruptions which should, in process of time, be introduced through the mistakes, the carelessness, or the bad intention, of transcribers. For who can deny that the sense of a writing may be as much injured by the blunders of a copiest, as by those of a translator? But if those have not the Gospel, who cannot have recourse to some copy in the original language, not the ten thousandth part of those called Christians, have yet partaken in that inestimable blessing. For how small, comparatively, is the number of those who can read the sacred writers in their own

languages? If, therefore, it is truth we desire, and not the confirmation of our prejudices, let us renounce all such delusive reasonings *a priori* from supposed fitnesses, of which we are far, very far indeed, from being competent judges; and let us satisfy ourselves with examining impartially the evidences of the fact.

§ 4. The proper evidence of ancient facts is written testimony. And for this fact, as was observed before, we have the testimony of Papias, as Eusebius, who quotes his words, assures us. For a fact of this kind, a more proper witness than Papias could hardly be desired: if not a contemporary of the apostles, or rather, if not known to them, a contemporary of their disciples, and who had been a hearer of two men, Aris- tion, and John the elder, whom he calls disciples of the Lord. He was one, therefore, who had it in his power to be certified of any fact relating to the ministry of the apostles, and that by persons who had been intimately acquainted with them. Now, by the character transmitted to us of Papias, he was particularly inquisitive about the sayings and actions of our Lord; and, for this purpose, cultivated an acquaintance with those who had seen and heard him, and could give him the fullest information of all that he did and taught. “ I “ took no delight,” says he, “ as most people do, in those “ who talk much, but in those who teach the truth; “ nor in those who relate strange precepts, but in those “ who relate the precepts which the Lord hath entrusted “ ed us with, and which proceed from the truth itself.” It would not be easy for me to imagine what could be objected to so clear an evidence in so plain a case, a matter of fact which falls within the reach even of the lowest understanding; for this is one of those points, on which, if the simplest man alive should deviate from truth, every man of sense would impute his deviation to a defect of a very different kind from that of under-

standing. Yet this is the only resource to which those who controvert the testimony of Papias, have betaken themselves.

§ 5. Eusebius had said of Papias *, that “ he was a “ man of slender parts, as may be discovered from his “ writings.” This the historian mentions, in order to account for the sentiments of that ancient writer concerning the millennium, who, in the opinion of Eusebius, interpreted too literally and grossly what the apostles had seen meet to veil under figurative language: But, not to enter here into the nature of Christ’s reign for a thousand years on the earth, before the general resurrection (a question foreign to the present purpose; and on which, if Papias erred, he erred along with many not deficient in understanding), a man may be very unfit for judging rightly of a theological or critical question, who would be allowed, by every person of common sense, a competent witness in questions of plain fact, which had fallen under his observation; as whether Matthew had been accounted, from the beginning, the writer of such a Gospel, and whether he wrote it in Hebrew or in Greek.

§ 6. It seems to be another objection to the testimony of Papias, that he adds, “ which every one interpreted as he was able;” as if he could be understood to mean, that every one was able to interpret Hebrew. This clause is an elliptical idiom of that sort, to which something similar, in familiar conversation, will be found to occur in most languages. Nobody is at a loss to perceive the meaning to be, ‘ For some time there was no interpretation in common use, but every one who attempted interpreting, did it the best way he could.’ The manner in which this addition is made is, to me, on the contrary, a confirmation of the testimony; as it

* Σφοδρὰ γὰρ τοὶ σμικροὶ ἐν τῶν ἰσχυρῶν, ὡς ἀνὴρ ἐκ τῶν αὐτῶν λόγων, τεκμηρίον ἔπειν φαίνεται. Hist. Eccl. lib. iii. cap. 39.

leads me to think, (but in this I may be deceived), that Papias had not from testimony this part of the information he gives ; but that it was what he himself remembered, when there was no version of Matthew's Gospel generally received, but every one who could read it in its own language, Hebrew, and either in writing or in speaking had recourse to it, translated it as well as he could. Thus our Scottish Highlanders may say, at this moment, that, till very lately, they had no translation of the Bible into their mother-tongue, that they had only the English Bible, which every one interpreted to them as he was able. Could a reasonable person, on hearing such a declaration, imagine that any thing had been advanced, which could be called either absurd or unintelligible?

§ 7. The next authority I shall recur to is that of Irenæus, bishop of Lyons, in Gaul, who in his youth had been a disciple of Polycarp. He says *, in the only book of his extant, that “ Matthew, among the Hebrews, wrote a “ Gospel in their own language, whilst Peter and Paul “ were preaching the Gospel at Rome, and founding the “ church there.” And in a fragment of the same author, which Grabe and others have published, it is said, “ The Gospel according to Matthew was written to the “ Jews, for they earnestly desired a Messiah of the posterity of David. Matthew, in order to satisfy them “ on this point, began his Gospel with the genealogy of “ Jesus.”

§ 8. The third witness to be adduced is Origen, who flourished in the former part of the third century. He is quoted by Eusebius, in a chapter † wherein he specially treats of Origen's account of the sacred canon. “ As I have learnt,” says Origen, “ by tradition, concern-

* Ὁ μὲν δὲ Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ διαλεκτῇ αὐτῶν, καὶ γραφὴν ἐξηρῆκεν εὐαγγέλιον, τῷ Πέτρῳ καὶ τῷ Παύλῳ ἐν Ῥώμῃ εὐαγγελιζομένοις, καὶ θεμελιοντῶν τὴν ἐκκλησίαν. Euseb, Hist. Eccl. lib. v. cap. 8.

† Hist. lib. vi. cap. 25.

“ ing the four Gospels, which alone are received, with-
 “ out dispute, by the whole church of God under hea-
 “ ven ; the first was written by Matthew, once a pub-
 “ lican, afterwards an apostle of Jesus Christ, *who de-*
 “ *livered it to the Jewish believers, composed in the He-*
 “ *brew language.* Εκδεδωκοτα αυτο τοις απο ιουδαισιν πισυνσαι,
 “ γραμμασιν ‘Εβραϊκοις συντεταγμενον.” In another place he
 says *, “ We begin with Matthew, who, according to
 “ tradition, wrote first, publishing his gospel to the He-
 “ brews, or the believers who were of the circumcision.”
 “ Again †, Matthew, writing for the Hebrews, who ex-
 “ pected him who was to descend from Abraham and Da-
 “ vid, says, The lineage of Jesus Christ, son of David, son
 “ of Abraham.” Let it here be observed, by the way, that
 the word παραδοσις, as used by ancient writers, and some-
 times by the sacred penmen, does not entirely coincide in
 meaning with our word *tradition*. I have here, however,
 employed this word with the common run of interpreters,
 that I might not be thought desirous of saying more in the
 version than the original warrants. The word *tradition*,
 with us, imports, as the English lexicographer rightly
 explains it, “ any thing delivered orally from age to
 age :” whereas παραδοσις properly implies, “ any thing
 “ handed down from former ages, in whatever way it
 “ has been transmitted, whether by oral or by written
 “ testimony ; or even any instruction conveyed to others,
 “ either by word or by writing.” In this last accepta-
 tion, we find it used in Scripture : 2 Thess. ii. 15.
Hold the traditions, τας παραδοσεις, which ye have been
taught, whether by word, or our epistle. It is only when
 the epithet αγραφος, *unwritten*, is added to παραδοσις, that

* Λεξαμενοι απο τη Ματθαιου ος και παραδιδεται πρωτος λοιπων τοις ‘Εβ-
 ραιοις εκδιδουται το ευαγγελιον τοις εκ περιτομης πισυνσιν. Comment. in
 Johan.

† Ματθαιος ματ γαρ τοις προσδοκωσι τον εξ Αβρααμ και Δαβιδ, ‘Εβραϊοις
 γραβων, Βιβλος, Φησι, γεννησιν Ιησν Χρισν υν Δαβιδ, υν Αβρααμ.

it answers exactly to the English word ; whereas all historical evidence comes under the denomination *παράδοσις*. In this acceptation of the term, therefore, to say we have such a thing *by tradition*, is the same as to say in English, “ we have this account transmitted from former ages.” In Papias and Ireneus, there is no mention of *tradition*. They spoke of what they knew, as they had immediate and most credible attestations from those who were acquainted with the writers of the Gospels, and with every circumstance relating to the publication. Their manner of expressing themselves on this head, is that of men who had the certain knowledge of what they affirm, and therefore consider it as indisputable.

§ 9. It would be endless to bring authorities. Jerom, Augustin, Epiphanius, Chrysostom, Eusebius, and many others, all attest the same thing, and attest it in such a manner as shews that they knew it to be unconverted, and judged it to be incontrovertible. ‘ But,’ say some modern disputants, ‘ all the witnesses you can produce ‘ in support of this fact may, for aught we know, be reducible to one. Ireneus, perhaps, has had his information only from Papias, and Origen from Papias and Ireneus, and so of all the rest downwards, how numerous soever ; so that the whole evidence may be, at bottom, ‘ no more than the testimony of Papias.’ But, is the positive evidence of witnesses, delivered as of a well known fact, to be overturned by a mere supposition, *a perhaps?* for that the case was really as they suppose, no shadow of evidence is pretended. Papias is not quoted on this article by Ireneus, nor is his name mentioned or his testimony referred to. Nor is the testimony of either urged by Origen. As to Ireneus, from the early period in which he lived, he had advantages for information little inferior to those of Papias, having been, in his younger years, well acquainted with Polycarp, the disciple of the apostle John. Had there then subsisted any account or opinion contradictory to the

account given by Papias, Ireneus must certainly have known it, and would probably have mentioned it, either to confirm or to confute it. As the matter stands, we have here a perfect unanimity of the witnesses, not a single contradictory voice ; no mention is there, either from those fathers, or from any other ancient writer, that ever another account of this matter had been heard of in the church. Shall we then admit a mere modern hypothesis to overturn the foundations of all historic evidence ?

§ 10. Let it be observed that Papias, in the words quoted from him, attested two things ; that Matthew wrote the gospel ascribed to him, and that he wrote it in Hebrew. These two points rest on the same bottom, and are equally, as matter of fact, the subjects of testimony. As to both, the authority of Papias has been equally supported by succeeding authors, and by the concurrent voice of antiquity. Now there has not any thing been advanced to invalidate his testimony, in regard to the latter of these, that may not, with equal justice, be urged to invalidate his testimony, in regard to the former. This may be extended also to other points ; for that Mark was the writer of the Gospel commonly ascribed to him, rests ultimately on the same authority. How arbitrary then is it, where the evidence is the same, and exposed to the same objections, to admit the one without hesitation, and to reject the other ? Wetstein, for removing this difficulty, has suggested a distinction, insinuating, that the former may be the testimony of Papias, the latter only his conjecture. But if the words of Papias himself be attended to, no conjecture was ever worse founded than this suggestion of Wetstein. Papias speaks of both in the same affirmative tone, as of matters of public notoriety.

I shall conclude the argument with observing, that the truth of the report, that Matthew wrote in Hebrew, is a more plausible account than can be given of the

rise of that report. Certain it is, that all the prejudices of the times, particularly among the Greek Christians, were unfavourable to such an opinion. Soon after the destruction of the temple of Jerusalem, the Hebrew church, distinguished by the name *Nazarene*, visibly declined every day; the attachment which many of them still retained to the ceremonies of the law, in like manner the errors of the Ebionites, and other divisions which arose among them, made them soon be looked upon, by the Gentile churches, as but half-christian at the most. That an advantage of this kind would have been so readily conceded to them by the Greeks, in opposition to all their own prejudices, can be attributed only to their full conviction of the fact.

§ 11. Dr Lardner's doubts (for I can discover none in Origen) are easily accounted for. Averse, on one hand, to admit that there is any book of Scripture whereof we have only a translation, and sensible of the danger of acquiescing in an argument which would unsettle the whole foundations of his system of credibility, he is inclinable to compromise the matter, by acknowledging both the Hebrew and the Greek to be originals, an opinion every way improbable, and so manifestly calculated to serve a turn, as cannot recommend it to a judicious and impartial critic. In this way of compounding matters, Whitby also, and some other disputants on the same side, seem willing to terminate the difference. Nay, even Beausobre and Lenfant, who have treated the question at more length, and with greater warmth than most others, conclude in this manner: "As there is no dispute affecting the foundation, that is, the authority of St Matthew's Gospel, such as we have it, the question about the language ought to be regarded with much indifference *."

* Ainsi n'y ayant point de dispute sur le fond de la chose même, c'est-à-dire, sur l'autorité de l'évangile de S. Matthieu, tel que nous

§ 12. Having said so much on the external evidence, I shall add but a few words, to shew, that the account of this matter, given by the earliest ecclesiastical writers, is not so destitute as some may think, of internal probability. In every thing that concerned the introduction of the new dispensation, a particular attention was for some time shewn, and the preference, before every other nation, given to the Jews. Our Lord's ministry upon the earth was among them only. In the mission of the apostles, during his own life, they were expressly prohibited from going to the Gentiles, or so much as entering any city of the Samaritans, Matt. x. 5. ; and when, after our Lord's resurrection, the apostolical commission was greatly enlarged, being extended to all nations throughout the world, still a sort of precedence was reserved for God's ancient people. *It behoved the Messiah*, said Jesus, (Luke xxiv. 46, 47.) in his last instructions to the apostles, *to suffer, and to rise from the dead on the third day, and that repentance and remission of sins should be preached in his name among all nations*, BEGINNING AT JERUSALEM. The orders then given were punctually executed. The apostles remained some time in Jerusalem, preaching, and performing miracles in the name of the Lord Jesus, with wonderful success. Peter, in the conclusion of one of his discourses, without flattering his countrymen that this dispensation of grace would, like the law, be confined to their nation, takes notice of their prerogative, in having it first offered to their acceptance. *TO YOU FIRST*, says he, Acts iii. 26. *God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities.* And even after the disciples began to spread their Master's doctrine through the neigh-

l'avons, la question de la langue doit être regardée avec beaucoup d'indifférence. Preface sur S. Matthieu, iii. 5.

bouring regions, we know, that till the illumination they received in the affair of Cornelius, which was several years after, they confined their teaching to their countrymen the Jews. And even after that memorable event, wherever the apostles came, they appear first to have repaired to the synagogue, if there was a synagogue in the place, and to have addressed themselves to those of the circumcision, and afterwards to the Gentiles. What Paul and Barnabas said to their Jewish brethren at Antioch, Acts xiii. 46. sets this matter in the strongest light. *It was NECESSARY that the word of God should FIRST HAVE BEEN SPOKEN TO YOU; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.* Have we not then reason to conclude, from the express order, as well as from the example of our Lord, and from the uniform practice of his disciples, that it was suitable to the will of Providence, in this dispensation of grace, that every advantage should be first offered to the Jews, especially the inhabitants of Jerusalem; and that the gospel, which had been first delivered to them by word, both by our Lord himself, and by his apostles, should be also first presented to them in writing, in that very dialect in which many of the readers, at the time of the publication, might remember to have heard the same sacred truths, as they came from the mouth of Him who spake as never man spake, the great oracle of the Father, the interpreter of God?

§ 13. If the merciful dispensation was in effect soon frustrated by their defection; this is but of a piece with what happened in regard to all the other advantages they enjoyed. The sacred deposit was first corrupted among them, and afterwards it disappeared; for that the Gospel according to the Hebrews, used by the Nazarenes (to which, as the original, Jerom sometimes

had recourse *, and which he tells us he had translated into Greek and Latin), and that the Gospel also used by the Ebionites, were, though greatly vitiated and interpolated, the remains of Matthew's original, will, notwithstanding the objections of Mill and others, hardly bear a reasonable doubt. Their loss of this gospel proved the prelude to the extinction of that church. But we have reason to be thankful that what was most valuable in the work, is not lost to the Christian community. The version we have in Greek is written with much evangelical simplicity, entirely in the idiom and manner of the apostles. And I freely acknowledge, that if the Hebrew Gospel were still extant, such as it was in the days of Jerom, or even of Origen, we should have much more reason to confide in the authenticity of the common Greek translation, than in that of an original wherewith such unbounded freedoms have been taken. The passages quoted by the ancients from the Gospel according to the Hebrews, which are not to be found in the Gospel according to Matthew, bear intrinsic marks, the most unequivocal, of the baseness of their origin.

§ 14. It may be proper here to enquire a little more particularly what language it was that the ancient ecclesiastical writers meant by Hebrew, when they spoke of the original of this Gospel. I should have scarcely thought this enquiry necessary, had I not observed that this matter has been more misunderstood, even by authors of some eminence, than I could have imagined. Beausobre and Lenfant in particular, go so far as to argue against the probability of the fact, because, what we commonly call Hebrew, the language of the Old Testament, was not then spoken either in Palestine, or any where else, being understood only by the learned. And

* Hier. Com. in Mat. lib. i. cap. 16. Matt. vi. 11. N.

that the common language of the country was not meant, they conclude, from the use which Eusebius, who calls the original of Matthew's Gospel Hebrew, makes of the word Syriac, when he says of Bardasenes, that he was eloquent in the Syrian language. 'Thus,' say they, 'he knew how to distinguish between Hebrew and the language of the country, which he calls Syriac.' But in this these critics themselves have unluckily fallen into a mistake, in supposing that Syriac was, in the time of our Lord and his Apostles, or during the subsistence of the Jewish polity, the language of Palestine. That their language at that time had a mixture of the Syrian language, is acknowledged; but not that it was the same. It was what Jerom very aptly calls Syro-chaldaic, having an affinity to both languages, but much more to the Chaldean than the Syrian. It was, in short, the language which the Jews brought with them from Babylon after the captivity, blended with that of the people whom they found, at their return, in the land, and in the neighbouring regions. It is this which is invariably called Hebrew in the New Testament, I might have said in Scripture, no language whatever being so named in the Old Testament. It is denominated Hebrew, as Lightfoot has, from some rabbinical writings, with great probability, suggested*, because the language of those who returned from captivity, would readily be called, by those who possessed the land, *lingua transfluviana*, or *transeuphratensis*, the language of the people beyond the Euphrates, the river which they had passed in returning to their own country; and the name, as often happens, would be retained, when the language was much altered.

§ 15. Abram was in Canaan called *the Hebrew*, Gen. xiv. 13. for this reason, probably, because he was from

* Hor. Heb. Jo. v. 2.

the farther side of the greater river, not because he was descended from Heber, one indeed in the line of his progenitors, but one of whom nothing remarkable is mentioned to distinguish him from the rest. Heber was neither the first after the sons of Noah, nor the immediate father of the Patriarch. Accordingly the word is, in that passage where Abram is so named, which is the first time it occurs, rendered by the Seventy : *περπατῶν transitor*. The Canaanites, amongst whom he sojourned, appear to have used the name *Hebrew* in a manner similar to that wherein the Italians use the word *tramontani* for all who live north of the Alps. The peculiarity, in respect both of religion and of customs, which continued in Abram's posterity, in the line of Jacob, and prevented them from mingling with other nations, or adopting their manners, must have been the reason why this appellation was given to the descendants in continuance, which, in strictness, was applicable to the first comers only. But let it be observed, that though this term was very early used of the nation, it was not applied to the language brought by Abram and his family from Ur of the Chaldees, a language which they soon lost, acquiring in its stead that of the Canaanites, amongst whom they lived. Abram's tongue was, doubtless, Chaldee, that of the country whence he came. But we learn from the sacred historian, that Jacob his grandson (though he could not fail to understand that language, having lived so long with Laban) spoke at home a different tongue. *Laban called the heap which they had raised Jegar-sahadutha: but Jacob called it Galeed*, Gen. xxxi. 47. Both names signify the same thing, *the heap of testimony*, the former being Chaldee, the latter what is now always called *Hebrew*, but then *the language of Canaan*.

I have observed already, that the language of the Old Testament which we now always call Hebrew, is

never so called in Scripture, neither in the Old Testament nor in the New. This is a strong presumption that it was not anciently so named by any body, and that if any language had been in the Old Testament named Hebrew, it would have been the Chaldee, agreeably to the etymology of the word Hebrew, the language of those who lived beyond the Euphrates. This, however, might be accounted no more than a presumption, perhaps but a plausible conjecture, if the language of the Israelites were not repeatedly mentioned in the Old Testament by other names. It is commonly called there *the Jew's language*, 2 Kings xviii. 26, 28. 2 Chron. xxxii. 18. Neh. xiii. 24. Isa. xxxvi. 11, 13. and in one place *the language of Canaan*, Isa. xix. 18. That in after-times the ancient Jewish tongue, which was often named the holy language, was also called *Hebrew*, is not denied. Josephus, in particular, names it so, (Antiq. lib. x. cap. 1.) in relating the message of Rabshakeh from the king of Assyria to king Hezekiah above referred to, as he uses the word *Ἑβραϊστί*, in *Hebrew*, where the sacred historian had said יהודית *Jehudith*, and the Seventy Ἰδαιστί *in the Jew's language*. But this is long posterior to the finishing of the canon of the Old Testament; for Josephus did not write till after the destruction of Jerusalem, towards the end of the first Christian century. In the prologue to the book of Ecclesiasticus, the term *Ἑβραϊστί* is likewise used, but it is not certain in what acceptation. By the account given there, that book was translated into Greek in the time of Ptolemy Evergetes king of Egypt, by Jesus, who was the Son of Sirach, and the grandson of Jesus the author. As the original, therefore, must have been written long after the captivity, it is more probable that it was composed in the dialect spoken in Palestine at the time, than that it was written in a dead language, understood only by the learned, and consequent-

ly that the word occurs in that prologue in the same acceptation wherein it is always used in the New Testament. It has, in my judgment, been proved beyond contradiction by the learned, particularly Bochart *, Walton †, and Le Clerc ‡, that the language of the Old Testament is no other than the native tongue of the Canaanites, which in Greek writers is called Phenician, and did not materially differ from the dialect of the Tyrians, Sidonians, and Carthaginians. *Canaan* is rendered by the Seventy, Exod. xvi. 35. Φοινίκη *Phenicia*; a *Canaanitish* woman, Φοινισσῆ, Exod. vi. 15. a *Phenician* woman, and the land of Canaan is called ἡ χώρα τῶν Φοινικῶν, Josh. v. 12. *the country of the Phenicians*. And even in the New Testament we have a plain proof that the names were used promiscuously, inasmuch as the person who is called by one Evangelist a woman of Canaan, Matth. xv. 22. is denominated by another Evangelist a Syrophenician, Mark vii. 24.

§ 16. At the same time it ought to be remarked that the language of Chaldea, which, before the captivity, seems never to have been denominated Hebrew, was always by the Jews distinguished by some other name. The most common was that which in the English translation, after the Septuagint and the Vulgate, is rendered *Syrian*, but is in the original אֲרָמִית *Aramith*. It is so called in some of the places above quoted, and in like manner by Ezra, chap. iv. 7. The Oriental name *Aram*, though commonly rendered *Syria*, does not exactly correspond in meaning to this word, at least in the use made of it in latter times. The boundary of Syria on the East, when the name came to be used in a more confined manner, was the river Euphrates; whereas Aram comprehended large tracts of country

* Canaan, l. ii. c. 1.

† Prolegomena, iii. 13, &c.

‡ Proleg. in Pentateuch. Diss. I. V.

beyond the river, as Mesopotamia, Chaldea, Assyria. Syria was included, but it made only a part. Now the Jewish language was so different from this, that it is manifest the common people anciently in Judea understood nothing of *Aramic* or Chaldee. For a proof of this we need recur only to some of the places above referred to, 2 Kings xviii. 26. Isa. xxxvi. 11. Further, it is of the same people, the Chaldeans, that the Prophet speaks in this prediction, Jer. v. 15. : *Lo, I will bring a nation upon you from afar, O house of Israel, saith the Lord; it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.*

§ 17. But it may be said, since the name *Aram* included the country commonly called Syria, and was equally applicable to it as to any other part, and since the word *Aramith* was employed to denote the language of the whole; the Syrian and the Chaldean must have been one and the same language. That they were so originally, I am fully convinced. In process of time, however, from the different fates to which the eastern parts and the western of that once great empire was subjected, there gradually sprang up a considerable difference between them, insomuch that in latter times they may not unfitly be denominated different languages, though still they have more affinity to each other than any other two of the Oriental tongues. The same language is called also very properly, Dan. i. 4. *the tongue of the Chaldeans.* Now as the Jews, when they returned from captivity, brought a dialect of this language with them into their own country, it suited their national pride to adopt such a general name as Hebrew, which, though it may signify, when explained from etymology, the language spoken beyond the river, would be generally understood to denote the language of the people called Hebrews, a name by which their

nation had been distinguished from the beginning. This appellation, therefore, must appear more elligible to them, than any name which would serve more directly to remind themselves and others, that they had lived so long in subjection to another people ; a disagreeable effect, which could not fail to result from their calling the language they had adopted Chaldee, Babylonian, or even the language of Aram. Besides, to have called it so, would have confounded it with a language considerably different.

§ 18. We have no reason to consider the dialect which the Jews introduced into Judea, on their return from the Babylonish captivity, as entirely pure. But in whatever state it might have been at first, it cannot be imagined that its purity could have been preserved five hundred years, especially considering the great variety of calamities, as well as the different species of tyranny which the nation experienced in that interval. The language of the neighbours, and of those who, from the circumjacent countries, had, during the people's absence, possessed the land, which was chiefly Syriac, would have a considerable share in the ordinary speech. With these we might expect to find a mixture of Greek and Latin words, as Judea had been successively subjected to the Macedonians and the Romans. Exactly such it is found to have been in the time of our Saviour. What, therefore, is called Hebrew in the New Testament, and by the earliest fathers, is not the language of the Scriptures of the Old Testament, spoken by the Jews in Palestine before the captivity ; it is not the Chaldee spoken in Babylon ; neither is it the Syriac spoken in the neighbouring country of Syria ; but it is a dialect formed of all the ~~three~~ languages, chiefly the two last blended together, and which is therefore properly denominated Syro-Chaldaic, as having a great affinity to both, and, at the same time, retaining much of the old Hebrew idiom.—After

the destruction of Jerusalem, the extinction of the Jewish polity, and the dispersion of the people by the Romans, their particular dialect fell quickly into disuse; and Syriac, the language of the province (for to Syria Palestine had before now been annexed), became soon the prevailing language of the whole country. This will perhaps in part account for the undoubted fact, that a correct copy of Matthew's original was in a short time no where to be found. The very dialect shared in the fate of the people, and did not long survive their city and temple.

§ 19. Further, that the language of the Syriac version of the New Testament (though justly accounted much nearer to the language used by our Lord and his apostles than that of any other version now extant) is not properly the same language, may be proved from that very translation itself; where we sometimes, not always, find a difference between the words which the sacred writers have retained in their original form, and those employed by the Syriac interpreter. In some cases, I admit, they are the same. Thus, the Evangelist Mark has given, in his Gospel, ch. v. 41. the original expression, *Talitha cumi*, used by our Lord, adding the interpretation into Greek. The Syriac translator employs also the original expression, but adds no interpretation, finding that it suits equally the Syrian language, as that which in the New Testament is called Hebrew. Nay, the same expression is used, in another Gospel, in the Syriac, Luke viii. 54. where the Evangelist does not, as Mark, introduce the original words. Also many words, as *rabbi* and *abba*, are the same in both. This may likewise be said of some proper names, which have the signification of appellatives. *Cephas* being of the same import in both languages, needed not an interpretation in Syriac as in Greek, John i. 42. On the name *Thomas* there was an inconsiderable difference. What was

Thanna in the dialect of Jerusalem, was, in proper Syrian, *Thana*. This interpretation is thrice given in the Syriac version of John's Gospel, ch. xi. 16. xxi. 24. xxi. 2. as answering to the Greek *Αδραμ*, *Adram*. Bonerger, Mark, iii. 17. Acedemon, Acts, i. 19. and Golgotha, Matth. xxvii. 33. are all translated by that interpreter, who would not have made this distinction, with regard to them, if he had thought them equally intelligible, to Syrian readers, with the terms whereof he has given no explanation. As to the change made by that interpreter on the cry, *Eli, eli*, uttered by our Lord on the cross, I must refer the reader to the notes on the passages, Matth. xxvii. 46. Mark xv. 34. where it is mentioned. On the name *Silam*, John. ix. 7. a small alteration is made; and no interpretation is added, as in the Greek, because the word, so altered, conveys the same meaning in Syriac, which *Silam* did in the dialect of Jerusalem, and consequently needs no interpretation. All these observations serve to show both the affinity of the two languages, and their difference. The difference, in my judgment, was enough to render one of them unintelligible to those who were accustomed only to the other; and the affinity was so great, as to render a very little practice sufficient to qualify those who spoke the one, for understanding the other. Whether the same may not be said of some northern European tongues, as German, Dutch, Danish, and Swedish, or even of those of the southern regions, as French, Italian, Portuguese, and Spanish, I leave to those, who are best acquainted with those languages, to determine.

§ 80. I shall add only one remark more for evincing the difference between the language called *Hebrew* in the New Testament, and the Syriac: It is this, that the name always given to Syria, in the Syriac version, is not *Arām*, as in the Old Testament, but *סוריא* *Suria*, whence, according to analogy, the name appropriated

to the language is סורית *Suriaith* *; whereas Ἑβραϊστί, in the Greek New Testament, or τῇ Ἑβραϊσὶ διαλεκτῷ, is never rendered *Suriaith*, but *Ghibraith*. See the passages quoted in the margin †; in some of which, we have both the name itself, in what is called *Hebrew*, the language of the place, and, for the sake of the Syriac reader, an interpretation of the name into that tongue. This shews evidently, that the Hebrew word had no currency with them, as it needed an explanation. Nay, more, in the postscript subjoined to the Syriac version of this Gospel, the language in which Matthew wrote and preached, is not termed *Suriaith*, but *Ghibraith* ‡. Let it be observed that I urge not this, not as a testimony of the fact (as a testimony it is not needed, and would be of very little consequence), but solely to mark the distinction observed in the application of the words Syriac and Hebrew. But enough, for showing that the language called *Hebrew* by the writers of the New Testament, is not the same with the language of the Old Testament, which is never in Scripture called *Hebrew*; that it is neither pure *Syriac* nor *Chaldee*, but that it approaches nearest the last of these, though with a considerable mixture of the other two. An attention to these things will serve to show how ill-founded many things are, which have been advanced on this subject, by Beausobre and others.

§ 21. When mens opinions favour their known prejudices, this circumstance is a considerable abatement from the authority of such opinions; and even when their testimony favours their prejudices, there is still ground for abatement, though in a less degree; men not being so easily misled in matters of testimony as in matters of opinion. The contrary holds, when either

* Shaffi Lexicon Syriac. N. T. editio 2da prætermissa.

† Luke xxiii. 38. John v. 2. xix. 13, 17, 20. Acts xxi. 40. xxii. 2. xxvi. 14. Rev. ix. 11. xvi. 16.

‡ The postscript, literally translated, is, “Here endeth the holy Gospel of Matthew’s preaching, which he preached in Hebrew, in the land of Palestine.”

the opinion, or the testimony given, is unfavourable to the prejudices of the person who gives it. Such, doubtless, was the case of the ancient Gentile Christians, when they gave a testimony which in any respect favoured the pretensions of the Nazarenes. Their testimony is itself at least a strong presumption of their impartiality, and of the justice of a rival claim. The reverse is the natural presumption in regard to the opinion of a modern disputant, when that opinion serves manifestly to support a favourite tenet, controverted by an adverse sect. This consideration will be found greatly to diminish the weight, if it can be said to have any weight, of what has been advanced on this head in latter ages, against the uniform suffrage of antiquity.

§ 22. That this Gospel was composed by one born a Jew, familiarly acquainted with the opinions, ceremonies, and customs, of his countrymen; that it was composed by one conversant in the sacred writings, and habituated to their idiom; a man of plain sense, but of little or no learning, except what he derived from the Scriptures of the Old Testament; and, finally, that it was the production of a man who wrote seriously, and from conviction; who, as on most occasions he had been present, had attended closely to the facts and speeches which he related; but who, in writing, entertained not the most distant view of setting off himself by the relation; we have as strong internal evidence as the nature of the thing will admit, and much stronger than that wherein the mind, in ninety-nine cases out of an hundred, acquiesces. Now, exactly such a man the apostle and evangelist Matthew must have been; of whom, as we have seen, we have an historical proof, quite unexceptionable, that he was the author.

§ 23. That this history was primarily intended for the use of his countrymen the Jews, we have, in aid of the evidence, very strong presumption from the

tenor of the book itself. Every circumstance is carefully pointed out, which might conciliate the faith of that nation; every unnecessary expression is avoided, which might in any way serve to obstruct it. To come to particulars: there was no sentiment relating to the Messiah with which the Jews were more strongly possessed, than that he must be of the race of Abram, and of the family of David; Matthew, therefore, with great propriety, begins his narrative with the genealogy of Jesus. That he should be born at Bethlehem, in Judea, is another circumstance, in which the learned among the Jews of those times were universally agreed. His birth in that city, with some very memorable circumstances that attended it, this historian has also taken the first opportunity to mention. Those passages in the Prophets, or other sacred books, which either foretel any thing that should happen to him, or admit an allusive application, or were in that age generally understood to be applicable to events which concern the Messiah, are never passed over in silence by this evangelist. The fulfilment of prophecy was always to the Jews, convinced of the inspiration of their sacred writings, a principal topic of argument. Accordingly, none of the evangelists has been more careful than Matthew, that nothing of this kind should be overlooked. And though the quality I am going to mention is not always to be discovered in modern translations, none of the sacred penmen has more properly avoided the unnecessary introduction of any term offensive to his countrymen*.

§ 24. That we find so much of this kind in the Greek, has been urged by some as an argument, that it is the original of this Gospel, though, in fact, it proves no more, than that it is either the original, or a close translation; for other acknowledged versions can be

* Ch. i. 11. N.

produced, in which this circumstance is equally observable. In regard to this, I frankly own that the Greek, in my judgment, has not many of those peculiarities which may be called marks of translation. That which might chiefly appear such to a critic, is no other than what might naturally be expected in a Jewish original on the subject of religion, written in that age and country. The quality I allude to is the frequent recurrence of the Oriental idiom, in which Matthew, I believe, will not be found to abound more than the other Evangelists, Mark, Luke, and John, who, by the acknowledgment of all parties, wrote in Greek. Some other arguments of this kind, as, that the quotations from the Old Testament are generally in the words of the Septuagint, that the words used in certain occasions, by our Lord, are retained and explained, are fully answered by Simon *, to whom, that I may not prove tedious, I must refer the reader.

§ 25. There is, however, one argument from the language, and but one, that has occurred to my observation, which forms, at least, a presumption that the Greek is a version. Though the sacred writers, in that language, sometimes retain in their narratives, without adding an explanation, a memorable Oriental word in frequent use among the people, and known to all connected with them, such as *Hosanna*, *Hallelujah*; we never find, in the moral or didactic part, any thing introduced from a different tongue which renders the import of a precept unintelligible to those unacquainted with the tongue. Indeed, in the history, the very words spoken (to impress those more strongly who happen to understand them) are, though seldom, sometimes mentioned, but they are always accompanied with an interpretation, that no reader may be at a loss for the meaning. Such are *Ephphatha*, *Tabitha cumi*, and the

* Hist. Crit. du Texte du N. T. ch. v. §.

exclamation on the cross. But the prohibition of what is criminal, and that under a severe sanction, where the crime itself is expressed in an unknown tongue, and left unexplained, is totally without a parallel in holy writ. Of this we have an example in the words thus rendered in the common version, Matt. v. 22. *Whosoever shall say to his brother, RACA, shall be in danger of the council: but whosoever shall say, THOU FOOL, shall be in danger of hell fire.* I think, with Dr Sykes, that *μωρε*, in this place, ought to be understood as an Oriental, and not a Greek word, as well as *ρακα*; for *מרה* *moreh*, is actually such a word, and could not be represented otherwise in the Greek character. The English translators, therefore, had the same reason for rendering the latter clause, *Whosoever shall say Moreh*, that they had for rendering the former clause, *Whosoever shall say Raca*. It is at least presumable, that the same caution which led the writer to preserve the original term in one member of this sentence, would lead him also to preserve it in the other, more especially as this is the clause which contains the severest threatening.

Besides, our finding that this word is a term of reproach in that dialect, as well as the other, adds greatly to the probability, that it was so understood by the writer. Moreover, if this be interpreted as a Greek word, and rendered *thou fool*, it will coincide with *raca*, *stultus*, *fatuus*, which can hardly be rendered otherwise; whereas, there is evidently intended here a gradation in the crimes, as there is a gradation in the punishments. Now, let it be observed, that this manner, in such a case as the present, suits more the excessive scrupulosity of a translator, than the simplicity and plainness of an inspired writer, who means to instruct his readers in every duty and to warn them against every danger. Did the sacred penmen find it necessary to employ Syro-Chaldaic terms, because those reproachful names had nothing equivalent to them in the Greek language.

and consequently, because those who spoke Greek, not being susceptible of the guilt implied in using those words, were in no danger of incurring the punishment? This is too absurd to be believed by any body. There is no language, ancient or modern, in which abuse may not be uttered; and indignation, contempt, and abhorrence, signified in the highest degree. In such a case, therefore, it would be unaccountable and unparalleled in an inspired author to adopt terms unintelligible to the people whose language he writes, and leave them unexplained; but this manner is not at all to be wondered at in a translator, especially when we consider how apt the early translators among the Jews were to carry their scruples this way to excess. I had occasion to observe before, (Diss. II. Part I. § 4.) that one of the greatest difficulties in translating, is to find words in one language that sufficiently correspond to those of another, which relate to manners and sentiments. In most other matters there is, comparatively, but little difficulty. The word *moreh*, here used by the Evangelist, differs only in number from *morim*, the compellation with which Moses and Aaron addressed the people of Israel, when they said, Numb. xx. 10. with manifest and indecent passion, as rendered in the English Bible, *Hear now, YE REBELS*, and were, for their punishment, not permitted to enter the land of Canaan. The word, however, as it is oftener used to imply rebellion against God than against any earthly sovereign; and as it includes disbelief of his word, as well as disobedience to his command, I think better rendered in this place *miscreant*, which is also, like the original term, expressive of the greatest abhorrence and detestation. In this way translated, the gradation of crimes as well as of punishments is preserved, and the impropriety avoided of delivering a moral precept, of consequence to men of all denominations, in words intelligible only to the

§ 26. As the sacred writers, especially the Evangelists, have many qualities in common, so there is something in every one of them, which, if attended to, will be found to distinguish him from the rest. That which principally distinguishes Matthew, is the distinctness and particularity with which he has related many of our Lord's discourses and moral instructions. Of these his sermon on the mount, his charge to the apostles, his illustrations of the nature of his kingdom, and his prophecy on mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of his adversaries. Being early called to the apostleship, he was an eye and ear witness of most of the things which he relates. And though I do not think it was the scope of any of these historians to adjust their narratives by the precise order time wherein the events happened, there are some circumstances which incline me to think, that Matthew has approached at least as near that order as any of them. They do not call their works *histories*; and as to the import of the title *εὐαγγέλιον* commonly given, it is, in this application, well explained by Justin Martyr, a writer of the second century, who makes it equivalent to *ἀπομνημονεύματα*, *memorable things*, or *memoirs*, according to the explanation of this word given by Johnson, which he defines, *An account of transactions familiarly written*.

§ 27. It has been shown, that we have reason to consider Matthew's Greek Gospel, which we at present possess, as a version from the original, written in the language spoken in Palestine in our Lord's time, and during the subsistence of the Jewish commonwealth. But as to the translator, nothing but conjecture has ever been advanced by the learned. The obscurity in which the question about the translator lies, can no wise affect the credibility of the fact, that it is a translation. Whoever doubted that the Syriac New Testament, and the

old Italic, are translations? Yet the translators are equally unknown with the Greek interpreter of Matthew's Hebrew Gospel. This is oftenest the case with ancient versions; and we have reason to believe that the present is very ancient, it having been made before those freedoms were taken with the original, which have justly brought dishonour on the Nazarene and the Ebionite copies.

§ 28. That Matthew's Gospel was the first published, is another opinion, as was hinted already, which rests on the concurrent voice of antiquity, the same foundation with that on which our belief is built that Matthew was the author, and that the language in which he wrote his Gospel was that kind of Hebrew which was spoken at that time in Judea. Notice was taken of Matthew's Gospel, and of Mark's, very early in the church, and before we find any direct mention of Luke's and of John's. The first who expressly mentions all the four Evangelists is Ireneus, who mentions them as having written in the same order wherein they appear to have been arranged in the Bible in his time, and wherein they have continued ever since. Some transcribers have, indeed, affected to arrange them differently, putting the two apostles before the other two, who were only evangelists. But they seem to have done this, from an opinion of the comparative rank of the writers, without controverting the order in which the Gospels were written. In the Cambridge manuscript, which is followed by some other manuscripts less considerable, the order is, Matthew, John, Luke, Mark. But Matthew's title to the first place does not appear, in any view of the matter, ever to have been questioned among the ancients. Some, of late, have thought themselves warranted to assign the priority in point of time to the evangelist Luke. Their reasons for this opinion I shall consider in the preface to that Gospel.

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CH. xxiv. xxv.

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SECTION XIV.

The last Supper.

CH. xxvi. 1,—56.

The rulers consult together about the method of apprehending Jesus :—a female disciple anoints his head :—Judas bargains with the chief priests to deliver him into their hands :—Jesus eats the passover with his disciples :—acquaints them of the treachery of one of them :—institutes the commemoration of his death :—foretells their deserting, and Peter's disowning him :—his deep distress in the garden :—he is seized by an armed multitude conducted by Judas :—rebukes an apostle for having recourse to his sword.

SECTION XV.

The Crucifixion.

CH. xxvi. 57, &c. xxvii. 1,—56.

Jesus is brought before the Sanhedrim ;—accused of blasphemy—and condemned :—is denied by Peter ;—Judas, finding that he is condemned, repents his perfidy—restores the price—and in despair kills himself :—Jesus is delivered bound to the Roman procurator :—before whom he is accused by the chief priests and elders :—Pilate perceiving that the accusation proceeded from envy, and being warned by his wife not to do aught against Jesus,

tries in vain to save him, by the artifice of granting him to the prayer of the multitude, who were wont to obtain the release of a prisoner at the passover :—the multitude, instigated by their rulers, demand the release of Barabbas, and the crucifixion of Jesus :—Pilate, after washing his hands to testify that he was guiltless of this blood, consents to gratify them :—Jesus is scourged, and mocked, and crucified between two malefactors :—is insulted on the cross by persons of all ranks, fellow-sufferers not excepted :—his death attended with a preternatural darkness, and other prodigies, which strike the Roman centurion and guards with terror.

SECTION XVI.

The Resurrection.

CH. xxvii. 57, &c. xxviii.

The body of Jesus given to Joseph of Arimathea, who deposits it in his own sepulchre :—the sepulchre secured and watched :—his resurrection announced at the sepulchre to some pious women by an angel :—Jesus afterwards appears to them :—the guard bribed by the Jewish rulers to say that the body was stolen when they were asleep :—Jesus appears to the disciples in Galilee :—and commissions them to teach all nations.

THE
G O S P E L
BY
M A T T H E W.

S E C T I O N I.

The Nativity.

1. **T**HE lineage of Jesus Christ son of David, son of A- Luke 3. 23.
- 2 braham. Abraham begat Isaac. Isaac begat Jacob. Gen. 21. 2.
- 3 Jacob begat Judah and his brothers. Judah had Pha- 25. 24.; 29.
- 4 rez and Zarah by Tamar. Pharez begat Hezron. 35.; 38. 27.
- 5 Hezron begat Ram. Ram begat Aminadab. Amina- Ruth 4. 18.
- dab begat Nahshon. Nahshon begat Salmon. Sal-
- 6 mon had Boaz by Rahab. Boaz had Obed by Ruth.
- Obed begat Jesse. Jesse begat David the king.
- David the king had Solomon, by her who had been 1 Sam. 16. 1.
- 7 the wife of Uriah. Solomon begat Rehoboam. Reho- 17. 12. 2
- 8 boam begat Abia. Abia begat Asa. Asa begat Je- Sam. 12. 24.
- 9 hoshaphat. Jehoshaphat begat Joram. Joram begat 1 Chr. 3. 10.
- 10 Uzziah. Uzziah begat Jotham. Jotham begat Ahaz.
- Ahaz begat Hezekiah. Hezekiah begat Manasseh.
- 11 Manasseh begat Amon. Amon begat Josiah. Jo-
- siah had Jeconiah and his brothers, about the time
- 12 of the migration into Babylon. After the migration
- 13 into Babylon, Jeconiah begat Salathiel. Salathiel
- begat Zerubbabel. Zerubbabel begat Abiud. A-
- 14 biud begat Eliakim. Eliakim begat Azor. Azor

15 begat Zadoc. Zadoc begat Achim. Achim begat Eliud. Eliud begat Eleazar. Eleazar begat Mat-
 16 than. Matthan begat Jacob. Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who
 17 is called Messiah *. So all the generations from Abraham to David are fourteen; from David till the migration into Babylon fourteen; and from the migration into Babylon to the Messiah † fourteen.

Luke 1. 26. 18 Now the birth of Jesus Christ happened thus: Mary his mother had been espoused to Joseph; but before they came together, she proved to be with
 19 child by the Holy Spirit. Joseph her husband being a worthy man, and unwilling to expose her, intend-
 20 ed to divorce her privately. But while he was thinking upon this, a messenger of the Lord appearing to him in a dream, said, Joseph, son of David, scruple not to take home Mary thy wife; for her
 Acts 4. 12. 21 pregnancy is from the Holy Spirit. And she shall bear a son, whom thou shalt call Jesus; for he will
 22 save his people from their sins. In all this, what
 Isa. 7. 14. the Lord had spoken by the Prophet was verified,
 23 “Behold! the Virgin shall conceive and bear a son,
 “who shall be called Immanuel;” which signifieth,
 24 God with us. When Joseph awoke, he did as the messenger of the Lord had commanded him, and
 25 took home his wife; but knew her not, until she had brought forth her first-born son, whom he named Jesus ‡.

Luke 2. 4. II. AFTER the birth of Jesus, at Bethlehem of Judea, in the reign of king Herod, certain eastern magians
 2 came to Jerusalem, and inquired, Where is the newborn king of the Jews; for we have seen his star in the east country, and are come to do him homage?
 3 King Herod hearing this, was alarmed, and all Jeru-

* Or *Christ*.† Or *Christ*.‡ That is, *Saviour*.

- 4 salem with him. And having assembled all the chief priests and the scribes of the people, he demanded of them where the Messiah should be born?
- 5 They answered, At Bethlehem of Judea ; for thus it
- 6 is written by the Prophet, “ And thou, Bethle- Mic. 5. 2.
John 7. 42.
- “ hem, in the canton of Judah, art not the least il-
- “ lustrious among the cities of Judah ; for out of
- “ thee shall come a ruler, who will govern my peo-
- “ ple Israel.”
- 7 Then Herod having secretly called the magians, procured from them exact information concerning
- 8 the time of the star’s appearing. And sending them to Bethlehem, he said, Go, make an exact inquiry about the child ; and when ye have found him, bring me word, that I also may go and pay
- 9 him homage. Having heard the king, they departed : and lo ! the star which had appeared to them in the east country, moved before them, till it came and stood over the place where the child was.
- 10 When they again saw the star, they rejoiced ex- Psal. 72. 9.
- 11 ceedingly. And being come into the house, they found the child with Mary his mother ; and, prostrating themselves, did him homage. Then opening their caskets, they offered, as presents, gold,
- 12 frankincense, and myrrh. And being warned in a dream not to return to Herod, they went home another way.
- 13 WHEN they were gone, a messenger of the Lord ‘ appearing to Joseph in a dream, said, Arise, take the child, with his mother, and flee into Egypt ; and remain there till I acquaint thee ; for He-
- 14 rod will seek the child to destroy him. Accordingly he arose, took the child, with his mother, and withdrew by night into Egypt, where he con-
- 15 tinued until the death of Herod ; so that what the Lord had spoken by the Prophet was verified, “ Out Nu. 13. 22,
Hos. 11. 1
- “ of Egypt I called my son.”

- 16 Then Herod, finding that he had been deceived by the magians, was highly incensed, and dispatched emissaries, who slew, by his order, all the male children in Bethlehem, and in all its territory, from those entering the second year, down to the time whereof he had procured exact information from
- 17 the magians. Then was the word of Jeremiah the
- Jer. 31. 15. 18 Prophet verified, “ A cry was heard in Ramah, lamentation, and weeping, and bitter complaint, “ Rachel bewailing her children, and refusing to be “ comforted, because they are not.”
- 19 When Herod was dead, a messenger of the Lord
- 20 appearing in a dream to Joseph in Egypt, said, Arise, take the child, with his mother, and go into the land of Israel; for they are dead who sought his life.
- 21 Accordingly, he arose, took the child, with his mother,
- 22 ther, and went to the land of Israel; but hearing that Archelaus had succeeded his father Herod in the throne of Judea, he was afraid to return thither, and being warned in a dream, retired into the district of Galilee, and resided in a city named Nazareth; thereby verifying the declaration of the Prophet [concerning Jesus], that he should be called a Nazarene.

SECTION II.

The Baptism.

- Mar. 1. 1. Luke 3. 1. Jo. 1. 6. ch. 4. 17. ch. 10. 7. Is. 40. 3. III. IN those days appeared John the Baptist, who
- 2 cried in the wilderness of Judea, saying, Reform,
- 3 for the reign of heaven approacheth. For this is he of whom the prophet Isaiah speaketh in these words, “ The voice of one proclaiming in the wilderness, Prepare a way for the Lord *, make for him

* In the Hebrew of Isaiah, *Jehovah*,

4 “ a straight passage.” Now John wore raiment of
camel’s hair, with a leathern girdle about his waist ;
5 and his food was locusts and wild honey. Then Je-
rusalem and all Judea, and all the country along the
6 Jordan, resorted to him, and were baptized by him
in Jordan, confessing their sins.

7 But he seeing many Pharisees and Sadducees
coming to him to receive baptism, said to them,
Offspring of vipers, who hath prompted you to flee
8 from impending vengeance? Produce then the pro-
per fruit of reformation ; and presume not to say
9 within yourselves, ‘ We have Abraham for our fa- Jo. 8. 35.
‘ ther,’ for I assure you that of these stones God can
10 raise children to Abraham. And even now the axe John 7. 19 .
lieth at the root of the trees : every tree, therefore,
which produceth not good fruit is felled and turned
11 into fuel. I indeed baptize you in water that Mar. 1. 8.
ye may reform ; but he who cometh after me is Luke 3. 16.
mightier than I, whose shoes I am not worthy to John 1. 26.
carry. He will baptize you in the Holy Spirit and Acts 1. 5.
12 fire. His winnowing shovel is in his hand ; and he
will thoroughly cleanse his grain ; he will gather his
wheat into the granary, and consume the chaff in
unquenchable fire.

13 THEN came Jesus from Galilee to Jordan to be Mark 1. 9.
14 baptized by John. But John excused himself, say- Luke 3. 11.
ing, It is I who need to be baptized by thee ; and
15 thou comest to me ! Jesus answering said unto him,
Permit this at present ; for thus ought we to ratify
16 every institution. Then John acquiesced. Jesus
being baptized, no sooner arose out of the water,
than heaven was opened to him ; and the Spirit of
God appeared, descending like a dove, and lighting
upon him : while a voice from heaven proclaimed,
17 This is my beloved Son in whom I delight. John 1. 37.
ch. 17. 5.
Luke 9. 35.
2 Pet. 1. 17.

Mar. i. 12.
Luke 4. 1.

IV. THEN was Jesus conducted by the Spirit into
2 the wilderness, to be tempted by the devil *. And
after fasting forty days and forty nights, he was
3 hungry: Whereupon the tempter accosting him,
said, If thou be a Son of God, command that these
4 stones become loaves. Jesus answering, said, It is
written, "Man liveth not by bread only, but by
"every thing which God is pleased to appoint."
5 Then the devil conveyed him into the holy city,
and having placed him upon the battlement of the
6 temple, said to him, If thou be a Son of God, throw
thyself down; for it is written, "He will give his
"angels † the charge of thee: they shall uphold
"thee in their arms, lest thou dash thy foot against
7 "a stone." Jesus again answered, It is written,
"Thou shalt not make trial of the Lord ‡ thy God."
8 Again the devil took him up a very high mountain,
whence he shewed him all the kingdoms of the
9 world in their glory, and said to him, All these will
I give thee, if thou wilt prostrate thyself and wor-
10 ship me. Jesus answered, Satan §, begone; for it is
written, "Thou shalt worship the Lord || thy God,
11 and shalt serve him only," Then the devil leaving
him, angels came and ministred to him.

Deut. 8. 3.

Ps. 91. 11.

Deut. 6. 16.

Deut. 6. 13.
10. 20.
1 Sam. 7. 3.

Mar. 1. 14.
Luke 4. 14.
John 4. 43.

Isa. 9. 1.

12 Now Jesus hearing that John was imprisoned, retir-
13 ed into Galilee; and having left Nazareth, resided at
Capernaum, a seaport in the confines of Zebulun and
14 Naphtali, thereby verifying the words of Isaiah the
15 Prophet; "The canton of Zebulun and the canton of
16 "Naphtali, situate on the Jordan near the sea, Gali-
"lee of the nations; the people who abode in dark-
"ness, saw a great light, and on those who inhabited
"a region of the shades of death, light hath arisen."

* Traducer.

† Messengers.

‡ Jehovah.

§ Adversary,

|| Jehovah.

17 From that time Jesus began to proclaim, saying, Reform, for the reign of heaven approacheth.

18 Then walking by the sea of Galilee, he saw two brothers, Simon named Peter and Andrew his brother, casting a drag into the sea, for they were
 19 fishers. And he said to them, Come with me, and
 20 I will make you fishers of men. Immediately they
 21 left the nets and followed him. Passing on he saw other two brothers, James son of Zebedee and John his brother, in the bark with their father Zebedee,
 22 mending their nets, and he called them. They immediately leaving the bark and their father followed him.

23 Then Jesus went over all Galilee, teaching in their synagogues, and proclaiming the glad tidings of the reign, and curing every sort of disease and
 24 malady among the people. And his fame spread through all Syria, and they brought to him all their sick, seized and tormented with various distempers, demoniacs, and lunatics, and paralytics, and he
 25 healed them. And vast multitudes followed him from Galilee, from Decapolis*, from Jerusalem, from Judea, and from the banks of the Jordan.

SECTION III.

The Sermon on the Mount.

V. JESUS seeing so great a confluence, repaired to a mountain, and having sat down, his disciples came
 2 to him. Then breaking silence, he taught them, saying,

3 **HAPPY** the poor who repine not; for the king-
 4 dom of heaven is theirs! Happy they who mourn;
 5 for they shall receive consolation! Happy the meek;

* A district of ten cities.

Isa. 65. 13. 6 for they shall inherit the land! Happy they who
 hunger and thirst for righteousness; for they shall
 Ps. 24. 3. 7 be satisfied! Happy the merciful; for they shall
 8 obtain mercy! Happy the clean in heart; for they
 1 Pet. 3. 14. 9 shall see God! Happy the peace-makers; for they
 10 shall be called sons of God! Happy they who suf-
 fer persecution on account of righteousness; for
 1 Pet. 4. 14. 11 the kingdom of heaven is theirs! Happy shall ye
 be, when men shall revile and prosecute you, and,
 on my account, accuse you falsely of every evil
 12 thing! Rejoice and exult; for great is your reward
 in heaven: for thus they persecuted the Prophets
 who were before you.

Mar. 9. 49. 13 YE are the salt of the earth. If the salt become
 Luke 14. 34. insipid, how shall its saltness be restored? It is
 thenceforth fit only to be cast out and trodden by

14 men. Ye are the light of the world. A city situ-
 Mar. 4. 21. 15 ate on a mountain must be conspicuous. A lamp
 Luke 8. 16. is lighted to be put, not under a corn-measure, but
 ch. 11. 33. on a stand, that it may shine to all the family.

1 Pet. 2. 11. 16 Thus, let your light shine before men, that they see-
 ing your good actions, may glorify your Father who
 is in heaven.

17 Think not that I am come to subvert the law or
 Lu. 16. 17. 18 the prophets. I am come not to subvert, but to
 ratify. For verily I say unto you, Heaven and
 earth shall sooner perish, than one iota, or one tittle
 of the law shall perish without attaining its end.

Ja. 2. 10. 19 Whosoever, therefore, shall violate, or teach others
 to violate, were it the least of these commandments,
 shall be in no esteem in the reign of heaven; but
 whosoever shall practise and teach them, shall be
 20 highly esteemed in the reign of heaven. For I
 warn you, that unless your righteousness excel the
 righteousness of the Scribes and Pharisees, ye shall
 never enter the kingdom of heaven.

- 21 YE have heard that it was said to the ancients, Ex. 20. 13.
 “Thou shalt not commit murder; for whosoever Deut. 5. 17.
 “committeth murder shall be obnoxious to the
 22 “judges.” But I say unto you, ‘Whosoever is an-
 ‘gry with his brother unjustly, shall be obnoxious
 ‘to the judges; whoever shall call him fool, shall
 ‘be obnoxious to the council; but whoever shall
 ‘call him miscreant, shall be obnoxious to hell-fire.’
- 23 Therefore if thou bring thy gift to the altar, and
 there recollect that thy brother hath ground to
 complain of thee; leave there thy gift before the
 24 altar: first go and procure reconciliation with thy
 25 brother, then come, and offer thy gift. Compound Lu. 12. 58.
 betimes with thy creditor, while ye are on the road
 together; lest thy creditor consign thee to the
 judge; and the judge consign thee to the officer,
 26 and thou be thrown into prison. Verily I say unto
 thee; thou wilt not be released until thou hast dis-
 charged the last farthing.
- 27 Ye have heard that it was said, “Thou shalt not Ex. 20. 14.
 28 “commit adultery.” But I say unto you, ‘Who- Deut. 5. 18.
 ‘soever looketh on another man’s wife, in order to
 ‘cherish impure desire, hath already committed
 29 ‘adultery with her in his heart.’ Therefore, if thy chap. 18. 8.
 right eye insnare thee, pluck it out, and throw it
 away: it is better for thee to lose one of thy mem- Mar. 9. 43.
 bers, than that thy whole body be cast into hell,
 30 And if thy right hand insnare thee, cut it off, and
 throw it away: it is better for thee to lose one of
 thy members, than that thy whole body be cast into
 hell.
- 31 It hath been said, “Whosoever would dismiss his Deut. 24. 1.
 32 “wife, let him give her a writ of divorce.” But I chap. 19. 7.
 say unto you, ‘Whosoever shall dismiss his wife, Lu. 16. 18.
 except for whoredom, is the occasion that she be- 1 Cor. 7. 10.

‘ cometh an adulteress ; and whosoever marrieth
 ‘ her that is dismissed, committeth adultery.’

Ex. 20. 7.

Lev. 19. 12.

Deut. 5. 11.

Ja. 5. 12.

33 Again, ye have heard that it was said to the an-
 cients, “ Thou shalt not forswear thyself, but shalt
 34 “ perform thy oaths to the Lord.” But I say unto
 you, ‘ Swear not at all ; neither by heaven, for it
 ‘ is God’s throne, nor by the earth, for it is his
 35 ‘ footstool ; neither shalt thou swear by Jerusalem,
 36 ‘ for it is the city of the great King ; nor by thy
 ‘ head, because thou canst not make one hair white
 37 ‘ or black.’ But let your yes be yes, your no, no ;
 for whatever exceedeth these, proceedeth from evil.

Ex. 21. 24.

Lev. 24. 20.

Deut. 19. 21.

Luke 6. 27.

1 Cor. 6. 7.

Deut. 15. 7.

38 Ye have heard that it was said, “ Eye for eye,
 39 “ and tooth for tooth.” But I say unto you, Resist
 not the injurious. But if any one strike thee on the
 40 right cheek, turn to him also the left. Whoever
 will sue thee for thy coat, let him have thy mantle
 41 likewise. And if a man constrain thee to go one
 42 mile with him, go two. Give to him that asketh
 thee ; and him that would borrow from thee, put
 not away.

Lev. 19. 18.

43 Ye have heard that it was said, “ Thou shalt
 “ love thy neighbour, and hate thine enemy.”

Ro. 12. 20.

44 But I say unto you, Love your enemies ; bless them
 who curse you ; do good to them who hate you ;
 and pray for them who arraign and prosecute you ;
 45 that ye may be children of your Father in heaven,
 who maketh his sun arise on bad and good, and
 46 sendeth rain on just and unjust. For if ye love
 them only who love you, what reward can ye ex-
 47 pect ? Do not even the publicans so ? And if ye show
 courtesy to your friends only, wherein do ye excel ?

Eph. 5. 1.

48 Do not even the pagans as much ! Be ye therefore
 perfect, as your Father who is in heaven is perfect.

VI. TAKE heed that you perform not your religious
 duties before men, in order to be observed by them ;

otherwise ye will obtain no reward from your Father who is in heaven.

- 2 When, therefore, thou givest alms, do not proclaim it by sound of trumpet, as the hypocrites do, in the assemblies and in the streets ; that they may be extolled by men. Verily I say unto you, they
- 3 have received their reward. But thou, when thou givest alms, let not thy left hand know what thy
- 4 right hand doth ; that thine alms may be in secret ; and thy Father, to whom nothing is secret, will himself recompense thee.
- 5 And when thou prayest, be not like the hypocrites, who affect to pray standing in the assemblies, and at the corners of the streets, that men may observe them. Verily I say unto you, they have re-
- 6 ceived their reward. But thou, when thou wouldst pray, retire to thy closet ; and, having shut the door, pray to thy Father ; and thy Father, to whom, though he is unseen himself, nothing is secret, will
- 7 recompense thee. And in prayer talk not idly as Eccl. 5. 2 the pagans, who think that using many words will Ecclus. 7. 14.
- 8 procure them acceptance. Imitate them not, for your Father knoweth what things ye want, before
- 9 ye ask him. Thus, therefore, pray ye : ‘ Our Fa- Luke 11. 2.
- 10 ‘ ther, who art in heaven, thy name be hallowed ;
- 11 ‘ thy reign come ; thy will be done upon the earth,
- 12 ‘ as it is in heaven ; give us to-day our daily bread ;
- ‘ forgive us our debts, as we forgive our debtors ;
- 13 ‘ and abandon us not to temptation, but preserve
- ‘ us from evil. [For thine is the kingdom, and the
- 14 ‘ power, and the glory for ever. Amen.] For, if Ecclus 28. 1.
- ye forgive others their trespasses, your heavenly Fa-
- 15 ther will also forgive you : but if ye forgive not ch. 18. 35.
- others their ~~trespasses~~ Mar. 11. 25. trespasses, neither will your Father for- Ja. 2. 13.
- give your trespasses.

Moreover, when ye fast, look not dismal, as the

hypocrites, who disfigure their faces, that men may observe that they fast. Verily I say unto you, they
 17 have received their reward. But thou, when thou
 18 fastest, anoint thy head, and wash thy face; that thy fasting may not appear to men, but to thy Father; and thy Father, to whom, though he is unseen himself, nothing is secret, will recompense thee.

Luke 12.33. 19 AMASS not for yourselves treasure upon the earth,
1 Tim. 6. where moths and rust may consume it, or thieves
10, 19. 20 breaking in may steal it. But provide for yourselves treasure in heaven, where are neither moths nor rust to consume it, nor thieves to break in and
Luke 11.34. 21 steal it. For where your treasure is, your heart will
 22 also be. The lamp of the body is the eye. If, therefore, thine eye be sound, thy whole body will
 23 be enlightened: but if thine eye be distempered, thy whole body will be dark. And if even the light which is in thee be darkness; how great will the darkness be?

Luke 16.13. 24 A man cannot serve two masters; for either he will hate one, and love the other; or at least will attend one and neglect the other. Ye cannot serve
Ps. 55. 22. 25 God and Mammon *. Therefore, I charge you; be
Luke 12.22.
1 Pet. 5. 7. not anxious about your life, what ye shall eat, or what ye shall drink; nor about your body, what ye shall wear. Is not life a greater gift than food;
 26 and the body than raiment? Observe the fowls of heaven. They neither sow nor reap. They have no storehouse; but your heavenly Father feedeth them. Are not ye much more valuable than they?
 27 Besides, which of you can by his anxiety prolong
 28 his life one hour? And why are ye anxious about raiment? Mark the lilies of the field. How do
 29 they grow? They toil not: they spin not. Yet I

Riches.

affirm that even Solomon, in all his glory, was not
 30 equally adorned with one of these. If then God so
 array the herbage, which to-day is in the field, and
 to-morrow will be cast into the oven; will he not
 31 much more array you, O ye distrustful! Therefore
 say not anxiously, as the heathens do, What shall
 we eat; or what shall we drink; or wherewith
 shall we be clothed? For your heavenly Father
 33 knoweth that ye need all these things. But seek
 first the kingdom of God and the righteousness re-
 quired by him; and all these things shall be super-
 34 added to you. Be not then anxious about the mor-
 row: the morrow will be anxious about itself. Suf-
 ficient for every day is its own trouble.

VII. JUDGE not that ye be not judged; for as ye Luke 6. 37.
 judge, ye shall be judged; and with the measure Rom. 2. 1.
 3 wherewith ye give, ye shall receive. And why ob- Mar. 4. 24.
 servest thou the mote in thy brother's eye, but art
 insensible of the thorn in thine own eye? Or how
 4 dardest thou say to thy brother 'Let me take the Luke 6. 41.
 'mote out of thine eye;' thou who hast a thorn in
 5 thine own? Hypocrite, first take the thorn out of
 thine own eye; then thou wilt see to take the mote
 out of thy brother's eye.
 6 Give not that which is holy to dogs, and cast not
 your pearls before swine, lest they trample them un-
 der foot, or turn upon you and tear you.
 7 Ask, and ye shall obtain; seek, and ye shall find; ch. 21. 22.
 8 knock, and the door shall be opened to you. For Mar. 11. 24.
 whosoever asketh, obtaineth; whosoever seeketh, Luke 11. 9.
 findeth: and to every one who knocketh, the door
 9 is opened. Who amongst you men would give his Jo. 16. 24.
 10 son a stone, when he asketh bread; or a serpent, James 1. 5.
 11 when he asketh a fish? If ye then, though evil, can
 give good things to your children, how much more

will your Father who is in heaven, give good things to them that ask him?

Luke 6. 31. 12 Whatsoever ye would that others do to you, do ye also to them; for this is the law and the pro-

Luke 13. 24. 13 phets. Enter through the strait gate; for wide is the gate of perdition, broad is the way leading thither; and many are they who enter by it. But how strait is the gate of life; how narrow the way leading thither; and how few are they who find it!

15 Beware of false teachers, who come to you in the **Luke 6. 43.** 16 garb of sheep, while inwardly they are ravenous wolves. By their fruits ye shall discover them.

Are grapes gathered from thorns; or figs from 17 thistles? Every good tree yieldeth good fruit; and 18 every evil tree evil fruit. A good tree cannot yield **ch. 3. 10.** 19 evil fruit, nor an evil tree good fruit. Every tree which yieldeth not good fruit is felled, and turned 20 into fuel. Wherefore, by their fruits ye shall discover them.

21 Not every one who saith unto me, Master, mas- **ch. 25. 11.** ter, shall enter the kingdom of heaven; but he that

Luke 6. 46. 22 doth the will of my Father who is in heaven. Many

Acts 19. 13. will say to me on that day, 'Master, master, have

Rom. 2. 31. 'we not taught in thy name, and in thy name expelled demons; and in thy name performed many

Jam. 1. 22. 23 'miracles?' To whom I will declare, 'I never knew **Lu. 13. 27.** 'you. Depart from me ye who practise iniquity.'

6. 47. 24 Therefore, whosoever heareth these my precepts, and doth them, I will compare to a prudent man,

25 who built his house upon the rock. For although the rain descended, and the rivers overflowed, and the winds blew and beat upon that house, it fell 26 not, because it was founded upon the rock. But whosoever heareth these my precepts, and doth them not, shall be compared to a fool, who built his house

27 upon the sand. For when the rain descended, and the rivers overflowed, and the winds blew, and dashed against that house, it fell, and great was its ruin.

28 WHEN Jesus had ended this discourse, the people Mar. 1. 22.
 29 were astonished at his manner of teaching: for he Luke 4. 32.
 taught as one who had authority, and not as the scribes.

SECTION IV.

Several Miracles.

VIII. BEING come down from the mountain, followed by a great multitude, a leper came, who protesting himself before him, said, Sir, if thou wilt, Mar. 1. 40.
 thou canst cleanse me. Jesus stretched out his Luke 5. 12.
 hand and touched, saying, I will; be thou cleansed.
 4 Immediately he was cured of his leprosy. Then Jesus said to him, See thou tell nobody; but go, shew thyself to the priest, and make the oblation prescribed by Moses, for notifying [the cure] to the people.
 5 Having entered Capernaum, a centurion * accost- Luke 7. 1.
 6 ed him with this request, Sir, my man-servant lieth sick at home, exceedingly afflicted with a palsy.
 7 Jesus answered, I will go and cure him. The centurion replying, said, Sir, I have not deserved that thou shouldst come under my roof; only say the
 9 word, and my servant will be healed. For even I, who am under command myself, having soldiers under me, say to one, 'Go,' and he goeth; to another, 'Come,' and he cometh; and to my servant, 'Do
 10 'this,' and he doth it. Jesus hearing this, was astonished, and said to those who followed, Verily I say unto you, not even in Israel have I found so great

* A Roman officer who had the command of a hundred soldiers.

Mat. 1. 11. 11 faith. But I assure you, that many will come from
 12 the east and from the west, and will be placed at
 table with Abraham, and Isaac, and Jacob, in the
 kingdom of heaven, while the sons of the kingdom
 shall be thrust out into darkness, where will be
 13 weeping and gnashing of teeth. Then Jesus said to
 the centurion, Go home ; be it to thee according to
 thy faith. That instant his servant was cured.

Mark 1. 29. 14 Then Jesus having entered Peter's house, saw his
 Luke 4. 38. 15 wife's mother lying sick of a fever ; and having
 touched her hand, the fever left her ; whereupon
 she arose and entertained him.

Mark 1. 31. 16 In the evening, they presented to him many de-
 moniacs ; and he expelled the spirits with a word,
 Luke 4. 40. 17 and cured all the sick ; thus verifying the saying of
 Isa. 53. 4. the prophet Isaiah, " He hath himself carried off
 " our infirmities and borne our distresses."

18 Jesus seeing himself crowded on all sides, gave
 Luke 9. 57. 19 orders to pass to the opposite shore. Meantime a
 Scribe accosted him, saying, Rabbi, I will follow
 20 thee whithersoever thou goest. Jesus answered,
 'The foxes have caverns, and the birds of the air
 have places of shelter, but the Son of man hath not
 where to repose his head.

Luke 9. 59. 21 Another, one of his disciples, said to him, Mas-
 22 ter, permit me to go first, and bury my father. Je-
 sus answered, Follow me, and let the dead bury their
 dead.

23 THEN entering the bark, his disciples followed
 24 him. Soon after, there arose in the sea so great a
 Mark 4. 37. tempest, that the bark was covered with the bil-
 25 lows. But he being asleep, his disciples came and
 waked him, saying, Save us, Master, we perish,
 26 He answered, Why are ye timorous, O ye distrust-
 ful? Then he arose, and having commanded the
 27 winds and the sea, a great calm ensued ; insomuch.

that every one exclaimed with admiration, What personage is this, whom even the winds and the sea obey !

28 When he was come to the other side, into the **Mark 5. 1.**
country of the Gadarenes, there met him two de- **Luke 8. 26.**
moniacs, issuing out of the monuments, so furious,
29 that nobody durst pass that way. These instantly
cried, saying, What hast thou to do with us, Jesus,
Son of God ? Art thou come hither to torment us
30 before the time ? Now there was feeding at some
31 distance, a great herd of swine. And the fiends be-
sought him, saying, If thou expel us, permit us to
32 go into the herd of swine. He answered, Go. And
when they were cast out, they went into the swine ;
on which the whole herd rushed down a precipice
33 into the sea, and perished in the waters. Then the
herdsmen fled into the city, and reported every
thing, and what had happened to the demoniacs.
34 Presently the whole city went out to meet Jesus,
and having seen him, entreated him to depart out of
their territory.

IX. THEN having gone aboard the bark, he repassed,
2 and went to his own city ; where they brought to **Mark 2. 3.**
him a paralytic, laid upon a bed. Jesus, perceiving **Luke 5. 18.**
their faith, said to the paralytic, Son, take courage ;
3 thy sins are forgiven thee. Whereupon some of the **Luke 7. 48.**
Scribes said within themselves, ‘ This man blas-
4 ‘ phemeth.’ But Jesus knowing their sentiments,
5 said, Why do ye harbour evil thoughts ? which is
easier ; to say, ‘ Thy sins are forgiven ;’ or to say
6 [with effect], ‘ Arise and walk.’ But that ye may
know that the Son of man hath power upon the
earth to forgive sins, Arise (said he then to the
7 paralytic), take up thy bed and go home. Accor-
8 dingly he arose, and went home. And the people

saw and wondered, glorifying God, who had given such power to men.

Mark 2. 14. 9 As Jesus departed thence, he saw a man, named
Luke 5. 27. Matthew, sitting at the toll-office ; to whom he said, Follow me. And he arose and followed him.

Mark 2. 15. 10 Afterwards, Jesus, being at meat in a house,
Luke 5. 29. many publicans and sinners came, and placed them-

11 selves at table with him and his disciples. Some Pharisees observing this, said to his disciples, Why doth your teacher eat with publicans and sinners?

12 Jesus hearing them, answered, The whole need not

Hosea 6. 6. 13 a physician, but the sick. Go, therefore, and learn
Ch. 12. 7. what this meaneth, “ I require humanity, and not

1 Tim. 1. 15. “ sacrifice ;” for I came to call, not the righteous, but sinners [to reformation.]

Mark 2. 18. 14 Then John’s disciples accosting him, said, We

Luke 5. 33. 15 and the Pharisees often fast : why do thy disciples never fast ? Jesus answered, Do the bridemen mourn, while the bridegroom is with them ? But the time will come when the bridegroom shall be

16 taken from them, and then they will fast. Nobody mendeth an old garment with undressed cloth ; else the patch itself teareth the garment, and maketh a
17 greater rent. Neither do people put new wine into old leathern bottles ; otherwise the bottles burst : and thus, both the wine is spilt, and the bottles are rendered useless. But they put new wine into new bottles, and both are preserved.

Mark 5. 22. 18 While he was speaking, a ruler came, and pros-

Luke 8. 41. trating himself, said, My daughter is by this time dead ; but come, and lay thy hand upon her, and

19 she will revive. And Jesus arose, and, as he follow-

Mark 5. 25. 20 ed him, with his disciples, a woman, who had been

Luke 8. 43. twelve years afflicted with a bloody issue, coming

21 behind, touched the tuft of his mantle ; for she said within herself, ‘ If I but touch his mantle, I shall

22 ‘recover:’ Jesus turning about, saw her, and said,
Daughter, take courage, thy faith hath cured thee.
And the woman was well from that instant.

23 Being come into the ruler’s house, and seeing the Mark 5. 36.
players on the flute, with the crowd making a bus- Luke 8. 51.
24 tle, he said to them, Withdraw, for the damsel is not
25 dead, but asleep. And they derided him: But
when the people were put out, he entered, and hav-
26 ing taken her by the hand, the damsel arose. Now
the fame of this action spread through all that
country.

27 When Jesus departed thence, two blind men fol-
lowed him, crying, Son of David, have pity upon
28 us. Being come into the house, the blind men ap-
proached: and Jesus said to them, Do ye believe
that I can do this? They answered, Yes, Master.
29 Then he touched their eyes, saying, Be it unto you
30 according to your faith. Immediately their eyes
were opened. And Jesus strictly charging them,
31 said, Take care that nobody know it. But being
departed, they spread his fame through all that
country.

32 They were scarcely gone, when a dumb demoniac Lu. 11. 14.
33 was presented to him. The demon being expelled, ch. 12. 22.
the dumb spake, and the people wondered, saying,
34 Nothing like this was ever seen in Israel. But the
Pharisees said, He expelleth the demons by the Mark 3. 22.
prince of the demons.

SECTION V.

The Charge to the Apostles.

35 THEN Jesus went through all the cities and vil- Mark 6. 6.
lages, teaching in their synagogues, and proclaiming Lu. 13. 22.
the glad tidings of the reign, and curing every
36 disease and every malady among the people. But Mark 6. 34.

when he saw the multitudes, he had compassion upon them, because they were scattered and exposed, like a flock without a shepherd. Then he said to his disciples, The harvest is plentiful, but the reapers are few: entreat, therefore, the Lord of the harvest, that he would send labourers to reap it.

Luke 10. 2.

12. 2

Mark 3. 13.

Luke 9. 1.

Luke 7. 13.

X. And having called to him his twelve disciples, he gave them power to expel unclean spirits, and to cure diseases and maladies of every kind. Now these are the names of the twelve apostles *. The first Simon, called Peter, and Andrew his brother, James, son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, James, son of Alpheus, and Lebbeus, surnamed Thaddeus, Simon the Canaanite, and Judas Iscariot, he who betrayed him. These twelve Jesus commissioned, instructing them, and saying,

Acts 13. 46.

Luke 10. 9.

Go not away to the Gentiles, nor enter a Samaritan city: but go directly to the lost sheep of the flock of Israel. And as ye go, proclaim, saying, 'The reign of heaven approacheth.' Heal the sick; cleanse lepers, expel demons; freely ye have received, freely give. Put not gold, or silver, or brass in your girdles; carry no scrip, nor two coats, staves, or pairs of shoes; for the workman is worthy of his maintenance.

Mark 6. 8.

Luke 9. 3.

Luke 10. 7.

1 Tim. 5. 18.

And whatever city or village ye enter, enquire what person of worth dwelleth there; and abide with him until ye leave the place. When ye enter the house, salute the family. If the family be worthy, the peace ye wish them, shall come upon them: if they be not worthy, it shall rebound upon yourselves. Wheresoever they will not receive you, nor

* Missionaries.

regard your words, in departing that house or city,
 15 shake the dust off your feet. Verily I say unto you, Acts 13. 51.
 the condition of Sodom and Gomorra shall be more
 tolerable on the day of judgment, than the condition
 of that city.

16 Behold ! I send you forth as sheep amidst wolves: Luke 10. 3.

Be, therefore, prudent as the serpents, and harmless. 3. 21. 1. 2.
 17 as the doves. But be upon your guard with men ; ch. 24. 4. 14.

for they will deliver you to councils, and scourge

18 you in their synagogues ; and ye shall be brought.

before governors and kings, on my account, to bear

19 testimony to them, and to the Gentiles. But when Mar. 13. 11
 they deliver you up, be not anxious how, or what 1. 12. 10. 1
 ye shall speak ; for what ye should speak shall be 1. 7. 2. 14.

20 suggested to you in that moment. For it shall not

be ye that shall speak ; but the Spirit of my Father

21 who will speak by you. Then the brother will con- Lu. 21. 16.

sign the brother to death ; and the father the child ;

and children will arise against their parents, and

22 procure their death. And for my name ye shall be

hated universally. But the man who persevereth to

the end, shall be saved.

23 Therefore, when they persecute you in one city,

flee to another ; for verily I say unto you, ye shall

not have gone through the cities of Israel, ere the

24 Son of man be come. A disciple is not above his Luke 6. 40.

25 teacher, nor a servant above his master. It is Jo. 13. 16.

enough for the disciple to be as his teacher, and for & 15. 20.

the servant to be as his master. If they have called

the master of the house Beelzebub, how much more

will they call his domestics?

26 Therefore, fear them not ; for there is nothing Mark 4. 22.

hidden that shall not be detected ; nothing secret Luke 8. 17.

27 that shall not be known. What I tell you in the & 12. 2.

dark, publish in the light ; and what is whispered

28 in your ear, proclaim from th house-tops. And

fear not them who kill the body, but cannot kill the soul; fear rather him who can destroy both
 29 soul and body in hell. Are not two sparrows sold for a penny*? Yet neither of them falleth to the
 30 ground without your Father. Nay, the very hairs
 31 of your head are all numbered. Fear not then, ye

Luke 12. 8.
& 9. 26.

Mark 8. 38.
2Tim. 2. 12.

32 are much more valuable than sparrows. Whosoever, therefore, shall acknowledge me before men, him will I also acknowledge before my Father who is in heaven. But whosoever shall disown me before men, him will I also disown before my Father who is in heaven.

Lu. 12. 51.
Micah 7. 5.

34 Think not that I am come to bring peace to the earth. I came, not to bring peace, but a sword.
 35 For I am come to breed dissension betwixt father and son, betwixt mother and daughter, betwixt
 36 mother-in-law and daughter-in-law; so that a man's enemies will be found in his own family.

Lu. 14. 26. 37 He who loveth father or mother more than me, is not worthy of me. He who loveth son or daughter

ch. 16. 24.
Mark 8. 34.
Jo. 12. 25.

Luke 9. 23.
& 17. 33.

38 more than me is not worthy of me. He who will not take his cross and follow me, is not worthy of
 39 me. He who preserveth his life, shall lose it: but he who loseth his life, on my account, shall preserve it.

Lu. 10. 16.
Jo. 13. 20.

40 He that receiveth you, receiveth me; and he
 41 that receiveth me, receiveth him who sent me. He that receiveth a prophet, because he is a prophet, shall obtain a prophet's reward; and he that receiveth a righteous man, because he is a righteous
 42 man, shall obtain a righteous man's reward: and whosoever shall give any of these little ones, because he is my disciple, were it but a cup of cold water to drink; verily I say unto you, he shall not lose his reward.

Mark 9. 41.

* Assation, value three farthings sterling.

XI. When Jesus had made an end of instructing his twelve disciples, he departed thence to teach and give warning in the cities.

SECTION VI.

The Character of the Times.

2 NOW John having heard in prison of the works Luke 7. 18.
 of the Messiah, sent two of his own disciples, who
 3 asked him, Art thou he that cometh, or must we
 4 expect another? Jesus answering, said unto them,
 Go and relate to John what ye have heard and seen.
 5 The blind are made to see, the lame to walk, the Isa. 35. 5.
 deaf to hear; lepers are cleansed; the dead are Isa. 61. 1.
 6 raised, and good news is brought to the poor: and
 happy is he, to whom I shall not prove a stumbling-
 block.

7 When they were departed, Jesus said to the peo- Luke 7. 24.
 ple concerning John, What went ye out into the
 8 wilderness to behold? A reed shaken by the wind?
 But what went ye to see? A man effeminately
 dressed? It is kings palaces [not deserts] that such
 9 frequent. What then went ye to see? A prophet?
 Yea, I tell you, and something superior to a pro-
 10 phet: For this is he concerning whom it is written,
 “ Behold I send mine angel before thee, who shall Mal. 3. 1.
 11 “ prepare thy way.” Verily I say unto you, Mark 1. 2.
 among those that are born of women, there hath
 not arisen a greater than John the Baptist. Yet
 the least in the reign of heaven shall be greater than
 12 he. From thee first appearing of John the Baptist Lu. 16. 16
 until now, the kingdom of heaven is invaded, and
 13 invaders take possession by force. For till John
 appeared, all the prophets and the law were your
 14 instructors. And if ye will bear to be told it, this

Mal. 4. 5. 15 is the Elijah that was to come. Whoever hath ears to hear, let him hear.

Luke 7. 31. 16 But to what shall I liken this generation? It is like boys in the market-place, to whom their play-fellows complain, saying, 'We have played to you upon the pipe, but ye have not danced; we have sung mournful songs to you, but ye have not lamented.' For John came abstaining from meat and drink, and they say, 'He hath a demon;' the Son of man came using meat and drink, and they say, 'He is a lover of banquets and wine, a companion of publicans and sinners.' But wisdom is justified by her children.

Luke 10. 13. 20 Then he began to reproach the cities wherein most of his miracles had been performed, because they repented not. Wo unto thee Chorazin, wo unto thee Bethsaida; for if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had repented long ago in sackcloth and ashes. Know, therefore, that the condition of Tyre and Sidon on the day of judgment shall be more tolerable than yours. And thou Capernaum, which hast been exalted to heaven, shall be brought down to hades; for if the miracles which have been performed in thee, had been performed in Sodom, it had remained until now. Know, therefore, that the condition of Sodom on the day of judgment, shall be more tolerable than thine.

Luke 10. 21. 25 On that occasion Jesus said, I adore thee, O Father, Lord of heaven and earth; because having hidden these things from sages and the learned, thou hast revealed them to babes: Yes, Father, because such is thy pleasure. My Father hath imparted every thing to me; and none knoweth the

John 3. 35.
& 6. 46.
& 10. 15.

Son, except the Father; neither knoweth any one the Father, except the Son, and he to whom the
 28 Son will reveal him. Come unto me all ye who Jer. 6. 16.
 toil and are burdened; and I will relieve you.
 29 Take my yoke upon you, and be taught by me;
 for I am meek and condescending: and your souls
 30 shall find relief. For my yoke is easy, and my 1 John 5. 3.
 burden is light.

XII. AT that time, as Jesus was walking through Mark 2. 23.
 the corn on the Sabbath *, his disciples, being hun- Luke 6. 1.
 gry, began to pluck the ears of corn, and eat them.
 2 The Pharisees observing this, said to him, Lo! thy
 disciples are doing what it is not lawful to do on
 3 the Sabbath. He answered, Have ye not read 1 Sam. 21. 1.
 what David did and his attendants when they were
 4 hungry; how he entered the tabernacle of God, and
 ate the loaves of the presence, which it was not
 lawful for him or his attendants to eat, but solely
 5 for the priests? Or have ye not learnt from the law Lev. 24. 5.
 that the priests in the temple violate the rest to be Num. 28. 9.
 observed on Sabbaths, and are nevertheless blame-
 6 less? Now I affirm that something greater than
 7 the temple is here. But had ye known what this
 meaneth, "I require humanity and not sacrifice," Hosea 6. 6.
 8 ye would not have condemned the guiltless: For
 the Son of man is master of the Sabbath. chap. 9. 13.

9 Leaving that place, he went into their synagogue, Mark 3. 1.
 and found a man there whose hand was blasted. Luke 6. 6.
 They asked him with a design to accuse him, Is it
 11 lawful to heal on the Sabbath? He answered, What
 man is there amongst you, who having one sheep,
 if it fall into a pit on the Sabbath, will not lay hold
 on it, and lift it out? And doth not a man greatly

* With us Saturday, or rather from Friday at sun-set, to Satur-
 day at sun-set, for so the Jews reckoned.

12 excel a sheep? It is lawful, therefore, to do good on
 13 the Sabbath. Then he said to the man, Stretch out
 14 thy hand. And as he stretched it out, it became
 sound like the other. But the Pharisees went out
 and concerted against him to destroy him.

15 Jesus knowing this departed, and being followed
 by a vast multitude, healed all their sick, enjoining
 16 them not to discover him. Thus the word of the

Isa. 42. 1. 18 prophet Isaiah was verified; "Behold my servant
 "whom I have chosen, my beloved in whom my
 "soul delighteth: I will cause my Spirit to abide
 19 "upon him, and he shall give laws to the nations;
 "he will not contend, nor clamour, nor make his
 20 "voice be heard in the streets. A bruised reed he
 "will not break; and a dimly burning taper he
 "will not quench, till he render his laws victorious.
 21 "Nations also shall trust in his name."

22 Then was brought to him a demoniac dumb and
 blind; and he cured him, insomuch that he both
 23 spake and saw. And all the people said with
 24 amazement, Is this the son of David? But the Pha-

chap. 9. 34.
 Mark 3. 22.

risees hearing them, said, This man expelleth de-
 mons only by Beelzebub prince of the demons.
 Lu. 11. 15. 25 But Jesus knowing their surmises, said to them,
 By civil dissensions any kingdom may be deso-
 lated; and no city or family, where such dissen-
 26 sions are, can subsist. Now if Satan expel Satan,
 his kingdom is torn by civil dissensions; how can
 27 it then subsist? Besides, if I expel demons by Beel-
 zebub, by whom do your sons expel them? Where-
 28 fore they shall be your judges. But if I expel de-
 mons by the Spirit of God, the reign of God hath
 29 overtaken you. For how can one who entereth a
 strong man's house, plunder his goods, unless he
 30 first overpower the strong man? Then indeed he
 may plunder the house. He who is not for me is

against me: and he who gathereth not with me scattereth.

31 Wherefore I say unto you, though every other Mark 3. 28.
sin and detraction in men is pardonable, their de- Lu. 12. 10.
traction against the Spirit is unpardonable: for 1 John 5. 16.

32 for whosoever shall inveigh against the Son of man may obtain pardon; but whosoever shall speak against the Holy Spirit, shall never be pardoned, either in

33 the present state or in the future. Either call the tree good and its fruit good; or call the tree bad and its fruit bad: for we distinguish the tree by

34 the fruit. Offspring of vipers, how can ye that are Luke 6. 45.

evil speak good things, since it is out of the fulness of the heart that the mouth speaketh. The good man out of his good treasure produceth good things; the bad man out of his bad treasure produceth bad

36 things. Be assured, however, that of every pernicious word which men shall utter, they shall give

37 an account on the day of judgment. For by thy 1 Cor. 1. 22.
words thou shalt be acquitted; and by thy words chap. 16. 1.
thou shalt be condemned.

38 Then some of the Scribes and Pharisees interposed, saying, Rabbi, we desire to see a sign from thee. Lu. 11. 29.
chap. 16. 4.

39 He answering, said unto them, An evil and adulterous race demandeth a sign; but no sign shall be given them, save the sign of the prophet Jonah.

40 For as Jonah was three days and three nights in the Jon. 1. 17.
stomach of the great fish, the Son of man will be three days and three nights in the bosom of the

41 earth. The Ninevites will stand up in the judgment Jon. 3. 5.

against this race, and cause it to be condemned, because they repented when they were warned by Jonah; and behold here something

42 greater than Jonah. The queen of * the south 1 Ki. 10. 1.

* In the Old Testament, Sheba.

1 Chr. 9. 1.

country will arise in the judgment against this race, and cause it to be condemned, because she came from the extremities of the earth to hear the wise discourses of Solomon; and behold here something greater than Solomon.

Lu. 11. 24. 43

An unclean spirit, when he is gone out of a man, wandereth over parched deserts in search of a resting place. And not finding any, he saith, 'I will return to my house whence I came;' and being come, he findeth it empty, swept, and furnished. 45 Whereupon he goeth and bringeth with him seven other spirits more wicked than himself; and having entered, they dwell there; and the last state of that man becometh worse than the first: thus will it also fare with this evil race.

2 Pet. 2. 20.
Heb. 6. 4.
& 10. 26.

Mark 3. 31.
Luke 8. 19.

46 While he discoursed to the people, his mother and brothers were without, desiring to speak with him. And one said to him, Thy mother and thy 47 brothers are without, desiring to speak with thee. 48 He answering, said to him that told him, Who is my mother? and who are my brothers? Then 49 stretching out his hand towards his disciples, he said, Behold my mother and my brothers. For whosoever doth the will of my Father who is in heaven, 50 is my brother, and sister, and mother.

SECTION VII.

Parables,

Mark 4. 1. XIII. THE same day, Jesus having gone out of the 2 house, sat by the sea-side; but so great a multitude flocked about him, that he went into a bark, and sat down there, while all the people stood on the 3 shore. Then he discoursed to them of many things in parables.

Mark 4. 3.
Luke 8. 4.

4 THE sower, said he, went out to sow; and in

sowing, some seeds fell by the way-side, and the
 5 birds came and picked them up : some fell on rocky
 ground, where they had little earth : these sprang
 6 up the sooner, because the soil had no depth ; but
 after the sun had beaten upon them, they were
 7 scorched, and having no root, withered away. Some
 fell among thorns, and the thorns grew up and
 8 choked them. Others fell into good ground, and
 yielded increase, some a hundred, some sixty, some
 9 thirty fold. Whoever hath ears to hear, let him
 hear.

10 Then the disciples accosted him, saying, Why Mark 4. 10.
 11 speakest thou to them in parable ? He answering, Luke 8. 9.
 said unto them, Because it is your privilege, and not
 theirs, to know the secrets of the reign of heaven.
 12 For to him that hath more shall be given, and he ch. 25. 29.
 shall abound ; but from him that hath not, even Mark 4. 25.
 13 that which he hath shall be taken. For this rea- Luke 8. 18.
 14 son I speak to them in parables ; because they see-
 ing, see not ; and hearing, hear not, nor regard ; in-
 somuch that this prophecy of Isaiah is fulfilled in
 them, “ Ye may indeed listen, but will not under- Isa. 6. 9.
 15 “ stand ; ye may look, but will not perceive. For Mar. 4. 12.
 “ this people’s understanding is stupified, their ears Luke 8. 10.
 “ are deafened, and their eyes they have closed ; Jo. 12. 39.
 “ lest seeing with their eyes, hearing with their ears, Acts 28. 25.
 “ and apprehending with their understanding ; Rom. 11. 8.
 “ they should repent, and I should reclaim them.”
 16 But blessed are your eyes, because they see ; and Lu. 10. 23.
 17 your ears, because they hear. For verily I say un-
 to you, that many prophets and righteous men have
 desired to see the things which ye see, but have not
 seen them ; and to hear the things which ye hear,
 but have not heard them.

18 Understand ye, therefore, the parable of the sower. Mar. 4. 14.
 When one heareth the doctrine of the reign, but Luke 8. 11.

mindeth it not, the evil one cometh, and snatcheth away that which was sown in his heart. This explaineth what fell by the way-side. That which fell on rocky ground, denoteth him who, hearing the word, receiveth it at first with pleasure ; yet not having it rooted in his mind, retaineth it but a while ; for when trouble or persecution cometh, because of the word, instantly he relapseth. That which fell among thorns, denoteth that hearer in whom worldly cares, and the delusion of riches, stifle the word, and render it unfruitful. But that which fell into good soil, and bore fruit, some a hundred, some sixty, some thirty fold, denoteth him who not only heareth and mindeth, but obeyeth the word.

Another parable he proposed to them, saying, The kingdom of heaven may be compared to a field in which the proprietor had sown good grain : but while people were asleep, his enemy came, and sowed darnel among the wheat, and went off. When the blade was up, and putting forth the ear, then appeared also the darnel. And the servants came and said to their master, ‘ Sir, thou sowedst good grain in thy field ; whence then, hath it darnel ? ’ He answered, ‘ An enemy hath done this.’ They said, ‘ Wilt thou, then, that we weed them out ? ’ He replied, ‘ No ; lest, in weeding out the darnel, ye tear up also the wheat. Let both grow together until the harvest ; and in the time of harvest, I will say to the reapers, First gather the darnel, and make them into bundles for burning ; then carry the wheat into my barn.’

Mar. 4. 31. 31 Another similitude he proposed to them, saying,
Luke 13. 19. The kingdom of heaven is like a grain of mustard-seed, which a man set in his field ; for though it is the smallest of all seeds, it is, when grown, larger

than any herb, and becometh a tree, so that the birds of the air take shelter in its branches.

33 Another similitude he gave them : The kingdom Luke 13. 21. of heaven is like leaven which a woman mingled in three measures of meal until the whole was leavened.

34 All these similitudes Jesus spoke to the people ;
35 for he taught them only by similitudes ; herein ve- Psal. 78. 2. rifying the word of the prophet : “ I will discourse
“ in parables ; I will utter things whereof all anti-
“ quity hath been silent.”

36 Then Jesus, leaving the multitude, retired to the house, where his disciples accosted him, saying, Explain to us the parable of the darnel in the field.

37 Jesus answering, said unto them, He who sowed the
38 good seed is the Son of man. The field is the world : the good seed are the sons of the kingdom :

39 and the darnel are the sons of the evil one. The enemy who sowed them is the devil ; the harvest is the conclusion of this state ; and the reapers are the
40 angels. As, therefore, the darnel is gathered and burnt ; so shall it be at the conclusion of this state.

41 The Son of man will send his angels, who shall gather out of his kingdom all seducers and iniquitous
42 persons, and throw them into the burning furnace :
43 weeping and gnashing of teeth shall be there. Then Dan. 12. 3. shall the righteous shine like the sun in the kingdom of their Father. Whoever hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like treasure hid in a field, which, when a man hath discovered, he concealeth the discovery, and for joy thereof, selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like a pearl extremely precious, which a merchant, who was in quest of fine pearls, having met with, sold all that he had and purchased it.

47 Again, the kingdom of heaven is like a sweepnet
cast into the sea, which encloseth fishes of every
48 kind. When it is full, they draw it ashore, and ga-
ther the good into vessels, but throw the useless
49 away. So shall it be at the conclusion of this state.
The angels will come and sever the wicked from
among the righteous, and throw them into the burn-
50 ing furnace. Weeping and gnashing of teeth shall
be there.

51 Jesus said, Do ye understand all these things?
52 They answered, Yes, Master. He added, Every
scribe, therefore, instructed for the kingdom of hea-
ven, is like a householder who bringeth out of his
53 store-house new things and old. And after he had
finished these similitudes, he departed thence.

SECTION VIII.

The People twice fed in the Desert.

Mark 6. 1. 54 JESUS being come into his own country, taught
Luke 4. 16. the inhabitants in their synagogue: and they said
John 6. 42. with astonishment, Whence hath this man this
55 wisdom and this power of working miracles? Is
not this the carpenter's son? Is not his mother
called Mary? And are not James, and Joses, and
56 Simon, and Judas, his brothers? His sisters, too,
do they not live amongst us? Whence then hath
57 HE all these things? Thus they were scandalized at
him. But Jesus said to them, A prophet is no
John 4. 44. where disregarded, except in his own country, and
58 in his own family. And he did not many miracles
there because of their unbelief.

Mark 6. 14. XIV. AT that that time Herod the tetrarch * hear-
Luke 9. 7. 2 ing of the fame of Jesus, said to his servants. This

* That is, governor of a fourth part.

is John the Baptist; he is raised from the dead; and therefore miracles are performed by him.

- 3 For Herod had caused John to be apprehended, Mark 6. 17.
 imprisoned, and bound, on account of Herodias his Luke 3. 19.
 brother Philip's wife; for John had said to him,
 4 It is not lawful for thee to have her. And Herod Lev. 18 16.
 5 would have put him to death, but was afraid of the & 20 21.
 6 populace, who accounted him a prophet. But ch. 21. 26.
 when Herod's birth-day was kept, the daughter of
 Herodias danced before the company, and pleased
 7 Herod so highly, that he swore he would grant her
 8 whatever she should ask. She being instigated by
 9 her mother, said, Give me here in a basin the head
 of John the Baptist. And the king was sorry;
 nevertheless, from a regard to his oath and his
 guests, he commanded that it should be given her.
 10 Accordingly John was beheaded in the prison by
 11 his order. And his head was brought in a basin
 and presented to the damsel; and she carried it to
 12 her mother. After which his disciples went and
 fetched the body, and having buried it, came and
 told Jesus.
 13 When Jesus heard this, he embarked privately, Mark 6 32.
 and retired into a desert place; whereof the people Luke 9. 10.
 being informed, followed him by land out of the
 14 cities. Observing, as he landed, a great multitude,
 he had compassion upon them and healed their
 sick.
 15 Towards the evening his disciples accosted him, Mark 6 35.
 saying, This is a desert place, and the time is now Luke 9. 12.
 past; dismiss the multitude, that they may go to
 16 the villages, and buy themselves victuals. Jesus John 6. 5.
 answered, They need not go. Supply them your-
 71 selves. They said to him, We have here but five
 loaves and two fishes. He replied, Bring them hi-
 18 ther to me. Then having commanded the people

to lie down upon the grass, he took the five loaves and the two fishes, and looking towards heaven, blessed them; then breaking the loaves, he gave them to the disciples; and they distributed them
 20 among the people. When all had partaken, and were satisfied, they carried off twelve baskets full of
 21 the fragments that remained. Now they that had eaten were about five thousand men, beside women and children.

Mark 6. 45.
 John 6. 16.

22 Immediately Jesus obliged his disciples to embark and pass over before him, while he dismissed
 23 the multitude. Having dismissed the multitude, he retired by himself to a mountain to pray, and
 24 remained there alone till it was late. By that time the bark was half way over, tossed by the waves,
 25 for the wind was contrary. In the fourth watch of the night *, Jesus went to them, walking upon the
 26 sea. When the disciples saw him walking upon the sea, being terrified, they exclaimed, An apparition!
 27 and cried out for fear. Jesus immediately spoke to them, saying, Take courage, it is I, be not
 28 afraid. Peter answering, said to him, If it be thou, Master, bid me come to thee upon the water. Je-
 29 sus said, Come. Then Peter getting out of the
 30 bark, walked upon the water towards Jesus. But finding the wind boisterous, he was frightened; and
 31 beginning to sink, cried, Master, save me. Jesus instantly stretching out his hand, caught him, and said to him, Distrustful man, wherefore didst thou
 32 doubt? When they had gone aboard, the wind
 33 ceased. Then those in the bark came, and prostrated themselves before him, saying, Thou art assuredly a Son of God.

Mark 6. 53. 34 Having passed over, they landed on the territory

* Between three and six in the morning.

35 of Gennesaret *; the inhabitants whereof knowing
36 him, sent through all that country, and brought to
him all the diseased, who besought him to let them
touch but a tuft of his mantle; and as many as
touched, were cured.

XV. Then some Scribes and Pharisees of Jerusalem Mark 7.1.

2 addressed him, saying, Why do thy disciples trans-
gress the tradition of the elders? For they wash
3 not their hands before meals. Jesus answering,
said unto them, Why do ye yourselves, by your
tradition, transgress the commandment of God?

4 For God hath commanded, saying, " Honour thy Ex 20.12.
" father and mother;" and, " Whosoever revileth Deut. 5.16.
" father or mother shall be punished with death." Ex 21.17.
Lev. 20.9.
Pro. 20.20.

5 But ye affirm, If a man say to father or mother,
" I devote whatever of mine shall profit thee,"
he shall not afterwards honour, by his assistance,
6 his father or his mother. Thus, by your tradition,
7 ye annul the commandment of God. Hypocrites,
well do ye suit the character which Isaiah gave of Isa. 29.13.
8 you, saying, " This people address me with their
" mouth, and honour me with their lips, though
9 " their heart is estranged from me. But in vain
" they worship me, while they teach institutions
" merely human."

10 Then having called the multitude, he said to Mark 7.14.
11 them, Hear, and be instructed. It is not what
goeth into the mouth which polluteth the man;
but it is what proceedeth out of the mouth which
12 polluteth the man. Thereupon his disciples accost-
ing him, said, Didst thou observe how the Pharisees,
13 when they heard that saying, were scandalized? He
answered, Every plant which my heavenly Father
14 hath not planted, shall be extirpated. Let them Luke 6.32.

* In the Old Testament, *Gennesareth*.

alone. They are blind leaders of the blind; and if the blind lead the blind, both will fall into the ditch.

Mark 7. 17. 15 Then Peter addressing him, said, Explain to us that
16 saying. Jesus answered, Are ye also still void of
17 understanding? Do ye not yet apprehend, that
18 whatever entereth the mouth, passeth into the
19 belly? and is thrown out into the sink. But that
20 which proceedeth out of the mouth, issueth from
the heart, and so polluteth the man. For out of
the heart proceed malicious contrivances, murders,
adulteries, fornications, thefts, false testimonies, ca-
lumnies. These are the things which pollute the
man; but to eat with unwashen hands polluteth
not the man.

Mark 7. 24. 21 THEN Jesus withdrew into the confines of Tyre
22 and Sidon; and behold! a Canaanitish woman of
those territories came to him, crying, Master, Son
of David, have pity upon me; my daughter is grie-
23 vously afflicted by a demon. But he gave her no
answer. Then his disciples interposed, and en-
treated him, saying, Dismiss her, for she clamour-
eth after us. He answering, said, My mission is
24 only to the lost sheep of the stock of Israel. She
nevertheless advanced, and prostrating herself before
25 him, said, O master, help me! He replied, It is not
seemly to take the children's bread, and throw it to
26 the dogs. True, Sir, returned she, yet even the
dogs are allowed the crumbs which fall from their
27 master's table. Then Jesus answering, said to her,
O woman! great is thy faith. Be it unto thee as
thou desirest. And that instant her daughter was
28 healed.

29 Jesus having left that place, came nigh the sea of
Galilee, and repaired to a mountain, where he sat
30 down: and great multitudes flocked to him, bring-
ing with them the lame, the blind, the dumb, the

cripple, and several others, [in distress], whom they isa. 35. 5. 7.
 31 laid at his feet; and he healed them: insomuch isa. 29. 18.
 that the people beheld, with admiration, the dumb
 speaking, the cripple sound, the lame walking, and
 the blind seeing; and they glorified the God of
 Israel. 3

32 Then Jesus called to him his disciples, and said, I Mark 8. 1.
 have compassion on the multitude, because they
 have now attended me three days, and have no-
 thing to eat: I will not dismiss them fasting, lest
 33 their strength fail by the way. His disciples an-
 swered, Whence can we get bread enough in this isa. 27. 10.
 34 solitude to satisfy such a crowd? He asked them,
 How many loaves have ye? They said, Seven, and a
 35 few small fishes. Then commanding the people to
 lie down upon the ground, he took the seven loaves
 36 and the fishes, and having given thanks, divided
 them, and gave them to his disciples, who distri-
 37 buted them among the people. When all had par-
 taken, and were satisfied, they carried off seven
 38 maunds full of the fragments that remained. Now
 they that had eaten were four thousand men, be-
 side women and children.

39 Then having dismissed the multitude, he em- Mark 8. 11.
 XVI. barked, and sailed to the coast of Magdala. Lu. 12. 54.

Thither some Pharisees and Sadducees repaired,
 who, to try him, desired that he would shew them
 2 a sign in the sky. He answering, said to them, In
 3 the evening ye say, 'It will be fair weather; for
 4 the sky is red;' and in the morning, 'There will
 5 be a storm to-day; for the sky is red and lower-
 6 ing.' Ye can judge aright of the appearance of
 the sky, but cannot discern the signs of the times.

4 An evil and adulterous race demandeth a sign, but ch. 12. 59.
 no sign shall be given them, save the sign of the
 prophet Jonah. Then leaving them, he departed.

Mark 8. 14. 5 Now his disciples, before they came over, had
 Luke 12. 1. 6 forgotten to bring loaves with them. Jesus said to
 them, Take heed, and beware of the leaven of the
 7 Pharisees and of the Sadducees. Whereupon they
 said, reasoning among themselves, This is because
 8 we have brought no loaves with us. Jesus perceiv-
 ing it, said to them, What do ye reason amongst
 yourselves, O ye distrustful? That I speak thus,
 ch. 14. 15. 9 because ye have brought no loaves? Have ye no
 reflection? Or do ye not remember the five loaves
 among the five thousand, and how many baskets ye
 ch. 15. 32. 10 filled with the fragments? nor the seven loaves
 among the four thousand, and how many maunds
 11 ye filled? How is it that ye do not understand
 that I spake not concerning bread, when I bade
 you beware of the leaven of the Pharisees and of
 12 the Sadducees? Then they understood that he cau-
 tioned them not against the leaven which the Pha-
 risees and the Sadducees used in bread, but against
 their doctrine.

SECTION IX.

The Transfiguration.

Mark 8. 27. 13 AS Jesus was going to the district of Cesarea
 Luke 9. 18. Philippi, he asked his disciples, saying, Who do
 14 men say that the Son of man is? They answered,
 Some say, 'John the Baptist,' others, 'Elijah,'
 John 6. 62. 15 others, 'Jeremiah, or one of the Prophets.' But
 who, returned he, say ye that I am? Simon Peter
 16 answering, said, Thou art the Messiah, the Son of
 17 the living God. Jesus replying, said to him, Happy
 art thou, Simon Barjona *; for flesh and blood hath
 not revealed this to thee, but my Father who is in

* Syr. son of Jonas.

- 18 heaven. I tell thee likewise, Thou art named John 1. 42.
 Rock †; and on this rock I will build my church,
 over which the gates of hades shall not prevail.
- 19 Moreover I will give thee the keys of the kingdom
 of heaven: whatever thou shalt bind upon the earth,
 shall be bound in heaven; and whatever thou shalt ch. 18. 18.
 loose upon the earth, shall be loosed in heaven. John 20. 23.
- 20 Then he forbade his disciples to tell any man that
 he is the Messiah.
- 21 From that time Jesus began to discover to his ch. 17. 22.
 disciples, that he must go to Jerusalem, and there ch. 20. 17.
 suffer much from the elders, and the chief priests, Mark 8. 31.
 and the scribes, and be killed, and that he must be & 9. 31.
Luke 9. 44.
- 22 raised the third day. On which Peter taking him
 aside, reprov'd him, saying, God forbid, Master,
- 23 this shall not befall thee. But he turning said to
 Peter, Get thee hence, adversary, thou art an obsta-
 cle in my way; for thou relishest not the things of
 God, but the things of men.
- 24 Then said Jesus to his disciples, If any man will ch. 10. 38.
 come under my guidance, let him renounce himself, Mark 8. 34.
- 25 and take up his cross and follow me. For whoso- Luke 9. 23.
 ever would save his life, shall lose it; and whoso- 14. 27. &
 ever will lose his life for my sake, shall find it. 17. 33.
John 12. 25.
- 26 What is a man profited, if he should gain the whole
 world, with the forfeit of his life? or what will a
- 27 man not give in ransom for his life? For the Son of
 man, vested with his Father's glory, will come here-
 after with his angels, and recompense every one ac-
- 28 cording to his actions. Verily I say unto you, Rom. 2. 6.
 Some of those who are present, shall not taste death, Rev. 22. 12.
 until they see the Son of man enter upon his reign. Mark 9. 1.
Luke 9. 27.
- XVII. AFTER six days Jesus took Peter, and James, Mark 9. 2.
 and John brother of James, apart to the top of a Luke 9. 28.

* So *Peter* in Greek, and *Cephas* in Syr. signify.

2 high mountain, and was transfigured in their presence. His face shone as the sun; and his raiment
3 became white as the light. And presently appeared to them Moses and Elijah conversing with him.

2 Pet. 1. 17.
ch. 3. 17
Mark 1 11.
Luke 3. 22.

4 Peter upon this addressing Jesus, said, Master, it is good for us to stay here; let us make here, if thou wilt, three booths, one for thee, and one for Moses,
5 and one for Elijah. While he was speaking, behold! a bright cloud covered them, and out of the
6 cloud came a voice which said, This is my beloved Son in whom I delight, hear him. The disciples hearing this, fell upon their faces, and were greatly
7 frightened. But Jesus came and touched them,
8 saying, Arise; be not afraid. Then lifting up their eyes, they saw none but Jesus.

Mark 9. 9.

9 As they went down from the mountain, Jesus commanded them, saying, Tell nobody what ye have seen, until the Son of man be risen from the dead.
10 Then the disciples asked him, saying, Why say the
11 scribes that Elijah must come first? Jesus answering, said unto them, To consummate the whole,
12 Elijah indeed must come first. But I tell you, Elijah is come already, though they did not acknowledge him, but have treated him as they pleased.
13 Thus also they will treat the Son of man. Then the disciples understood that he spake concerning John the Baptist.

Mark 9. 14.
Luke 9. 37.

14 When they were come to the multitude, a man came to him, who kneeling, said, Sir, have pity on
15 my son; for he is grievously distressed with lunacy; often he falleth into the fire, and often into the
16 water, and I presented him to thy disciples; but
17 they could not cure him. Jesus answering, said, O unbelieving and perverse race! How long shall I be with you? How long shall I suffer you? Bring

18 him hither to me. Then Jesus rebuked the demon, and he came out: and the lad was instantly cured.

19 Hereupon the disciples came to him privately, Mark 9.28.
20 saying, Why could not we expel this demon? Jesus answered, Because of your unbelief; for verily I say Luke 17. 6. unto you, if ye had faith, though but as a grain of mustard seed, ye might say to this mountain, Remove to yonder place, and it would remove: yea
21 nothing would be impossible to you.. This kind, however, is not ~~dispossessed~~, unless by prayer and fasting.

22 While they remained in Galilee, Jesus said to ch. 16. 21. them, The Son of man is to be delivered up to men & 20. 18. who will kill him: but the third day he shall be Mark 9. 31.
23 raised again. And they were grieved exceedingly. Luke 9. 44.

24 When they were come to Capernaum, the collectors came and asked Peter, Doth not your teacher
25 pay the didrachma *? He said, Yes. Being come into the house, before he spoke, Jesus said to him, What is thy opinion, Simon? From whom do the
26 kings of the earth exact tribute or custom? From their own sons; or from others? Peter answered,
27 From others. Jesus replied, The sons then are exempted. Nevertheless, lest we should give them offence, go to the sea and throw a line, draw out the first fish that is hooked, and, having opened its mouth, thou shalt find a stater †, take that and give it them for me and thee.

XVIII. At that time the disciples came to Jesus en- Mark 9.33.
quiring, Who shall be the greatest in the reign of Luke 9. 46.
2 heaven? Jesus calling to him a child, placed him
3 in the midst of them, and said, Verily I say unto ch. 19. 14. you, unless ye be changed, and become as children,
4 ye shall never enter the kingdom of heaven. Who-

soever, therefore, shall become humble like this child, shall be the greatest in the reign of heaven.

5 Nay, whosoever receiveth one such child in my

Mark 9.42.
Luke 17. 1.

6 name, receiveth me; but whoever shall ensnare any of these little ones who believe in me, it were better for him that an upper mill-stone were hanged about his neck, and that he were sunk in the ocean.

7 Woe unto the world because of snares: snares indeed there must be; nevertheless woe to the en-

ch. 5. 29.
Mark 9.43.

8 snarer. Wherefore, if thy hand or thy foot ensnare thee, cut it off and throw it away; it is better for thee to enter lame or maimed into life, than having two hands or two feet to be cast into the everlast-

9 ing fire. And if thine eye ensnare thee, pluck it out and throw it away; it is better for thee to enter one-eyed into life, than having two eyes to be

10 cast into hell-fire. Beware of contemning any of these little ones; for I assure you that in heaven their angels continually behold the face of my hea-

Luke 19.10.
Luke 15. 4.

11 venly Father: and the Son of man is come to re-

12 cover the lost. What think ye? If a man have a hundred sheep, and one of them have strayed; will he not leave the ninety-nine upon the mountains,

13 and go in quest of the stray? And if he happen to find it, verily I say unto you, he deriveth greater joy from it than from the ninety-nine which went

14 not astray. Thus it is not the will of your Father in heaven that any of these little ones should be lost.

Lev. 19.17.
Ecclus 19.13
Luke 17. 3.

15 Wherefore, if thy brother trespass against thee, go and expostulate with him, when thou and he are

16 alone together. If he hear thee, thou hast gained

Dent 19.15.
John 8. 17.
2 Cor. 13.1.

thy brother: but, if he will not hear, take one or two along with thee, that by the testimony of two or three witnesses, every thing may be ascertained.

17 If he despise them, acquaint the congregation with it; and if he despise the congregation also, let him

ch. 16. 19.
John 20.23.

18 be to thee as a pagan or a publican. Verily I say unto you, whatsoever ye shall bind upon the earth, shall be bound in heaven; and whatsoever ye shall loose upon the earth, shall be loosed in heaven.

19 Again, I say unto you, whatever two of you upon the earth shall agree to ask, shall be granted them
20 by my Father who is in heaven. For whosoever two or three are assembled in my name, I am in the midst of them.

21 Then Peter approaching, said to him, Master, if Luke 17. 8.
my brother repeatedly trespass against me, how of-
22 ten must I forgive him? Must I seven times? Jesus answered, I say not unto thee, Seven times, but seventy times seven times.

23 In this the administration of heaven resembleth that of a king who determined to settle accounts
24 with his servants. Having begun to reckon, one was brought who owed him ten thousand talents*.
25 But that servant not having wherewith to pay, his master, to obtain payment, commanded that he and his wife and children, and all that he had, should be
26 sold. Then the servant throwing himself prostrate before his master, cried, 'Have patience with me,
27 ' my lord, and I will pay the whole.' And his master had compassion upon him, and dismissed him, remitting the debt. But this servant, as he went out, meeting one of his fellow-servants who owed him a hundred denarii†, seized him by the throat,
28 saying, 'Pay me what thou owest.' His fellow-servant threw himself at his feet, and besought him, saying, 'Have patience with me, and I will pay
29 ' thee.' And he would not, but instantly caused him to be imprisoned, until he should discharge the
30 debt. His fellow-servants seeing this, were deeply
31

* Above three millions sterling.

† About three pence.

affected, and went, and informed their master of all
 32 that had passed. Then his master, having given
 orders to call him, said to him, ‘Thou wicked ser-
 ‘vant: all that debt I forgave thee, because thou
 33 ‘besoughtest me. Oughtest not thou to have shown
 ‘such pity to thy fellow-servant, as I showed to
 34 ‘thee?’ So his master, being provoked, delivered
 him to the jailors, to remain in their hands, until
 35 he should clear the debt. Thus will my celestial
 Father treat every one of you who forgiveth not
 from his heart the faults of his brother.

SECTION X.

The rich Man's Application.

- Mark 10.1. XIX. WHEN Jesus had ended this discourse, he left
 Galilee, and came into the confines of Judea upon
 2 the Jordan, whither great multitudes followed him,
 and he healed their sick.
- Mark 10.2. 3 Then some Pharisees came to him, and trying
 him, asked, Can a man lawfully, upon every pre-
 Gen. i. 27. 4 tence, divorce his wife? He answered, Have ye not
 read, that at the beginning, when the Creator made
 5 man, he formed a male and a female, and said,
 Gen. 2. 24.
 1 Cor. 6.16.
 Eph. v. 31. “For this cause a man shall leave father and mo-
 “ther, and adhere to his wife, and they two shall
 6 “be one flesh.” Wherefore they are no longer two,
 but one flesh. What then God hath conjoined, let
 7 not man separate. They replied, Why then did
 Moses command to give a writing of divorcement,
 Deut. 24. 1. 8 and dismiss her? He answered, Moses indeed, be-
 ch. 5. 31. cause of your untractable disposition, permitted you
 to divorce your wives, but it was not so from the
 Luke 16.18. 9 beginning. Therefore I say unto you, Whoever di-
 vorceth his wife, except for whoredom, and marrieth
 1 Cor. 7. 11. another, committeth adultery: and whoever mar-

rieth the woman divorced, committeth adultery.
10 His disciples said to him, If such be the condition
11 of the husband, it is better to live unmarried. He
answered, They alone are capable of living thus, on
12 whom the power is conferred. For some are eu-
nuchs from their birth; others have been made
eunuchs by men; and others, for the sake of the
kingdom of heaven, have made themselves eunuchs.
Let him act this part who can act it.

13 Then children were presented to him, that he Mar.10.13.
might lay his hands upon them, and pray [for them]; Luke18.15.
but the disciples reprov'd [those who brought]
14 them. Jesus said, Let the children alone, and hin- ch. 18. 1.
der them not from coming unto me; for of such is
15 the kingdom of heaven. And having laid his hands
on them, he departed thence.

16 Afterwards, one approaching, said to him, Good Mar.10.17.
Teacher, what good must I do to obtain eternal life? Lu. 18. 18.

17 He answered, Why callest thou me good? God
alone is good. If thou wouldst enter into that life,
18 keep the commandments. He said unto him,
Which? Jesus answered, "Thou shalt not commit Ex. 20. 12.
"murder. Thou shalt not commit adultery. Thou Deut. 5. 16.
"shalt not steal; Thou shalt not give false testi- Lev. 19. 18.

19 "mony. Honour thy father and mother; and love
20 "thy neighbour as thyself." The young man re-
plied, All these I have observed from my childhood.
21 Wherein am I still deficient? Jesus answered, If
thou wouldst be perfect, go sell thy estate, and give
the price to the poor, and thou shalt have treasure
22 in heaven; then come and follow me. The young
men hearing this, went away sorrowful, for he had
great possessions.

23 Whereupon Jesus said to his disciples, Verily I Mar.10.23.
say unto you, it is difficult for a rich man to enter Lu. 18. 24.
24 the kingdom of heaven: I say further, it is easier

for a camel to pass through the eye of a needle,
than for a rich man to enter the kingdom of God.

25 His disciples, who heard this with amazement, said,
26 Who then can be saved? Jesus looking at them,
answered, With men this is impossible; but with
God every thing is possible.

Mar. 10. 28.
Lu. 18. 28.

27 Then Peter replying, said, As for us, we have for-
saken all, and followed thee; what then shall be our

Lu. 22. 30.

28 reward? Jesus answered, Verily I say unto you,
that at the renovation, when the Son of man shall
be seated on his glorious throne, ye my followers,
sitting also upon twelve thrones, shall judge the
29 twelve tribes of Israel. And whosoever shall have
forsaken, on my account, houses, or brothers, or
sisters, or father, or mother, or wife, or children, or
lands, shall receive a hundred fold, and inherit eter-
nal life.

Mar. 10. 31.
Lu. 13. 30.

30 But many shall be first that are last, and last that are
XX. first. For the administration of heaven will resem-
ble the conduct of a householder, who went out ear-
ly in the morning to hire labourers for his vineyard.
2 Having agreed with some for a denarius * a day, he
3 sent them into his vineyard. About the third
hour † he went out, and seeing others unemployed
4 in the market-place, said to them, Go ye likewise
into my vineyard, and I will give you what is rea-
5 sonable. Accordingly they went. Again, about the
sixth hour ‡, and about the ninth ||, he went out and
6 did the same. Lastly, about the eleventh hour §
he went out, and finding others unemployed, said
to them, 'Why stand ye all the day here doing
7 'nothing?' They answered, 'Because nobody hath

* About 7½ d.

† Noon.

§ Five o'clock afternoon.

‡ Nine o'clock morning.

|| Three o'clock afternoon.

‘ hired us.’ He said to them, ‘ Go ye also into my
 ‘ vineyard, and ye shall receive what is reasonable.’
 8 When it was night, the proprietor of the vineyard
 said to his steward, ‘ Call the labourers, and pay
 . . ‘ them their wages, beginning with the last, and
 9 ‘ ending with the first.’ Then they who had been
 hired at the eleventh hour came, and received each
 10 a denarius. When the first came, they imagined
 they should get more ; but they got only a denarius a-
 11 piece. Upon receiving it, they murmured against
 12 the householder, saying, ‘ These last have worked
 ‘ but one hour ; yet thou hast made them equal to
 ‘ us who have borne the burden and the heat of the
 13 ‘ day.’ He answering said to one of them, ‘ Friend,
 ‘ I do thee no injury. Didst not thou agree with
 14 ‘ me for a denarius ? Take what is thine, and de-
 ‘ part. It is my will to give to this last as much as
 15 ‘ to thee. And may not I do what I will with mine
 16 ‘ own ? Is thine eye evil, because I am good ?’ Thus ch. 22. 14.
 the last shall be first, and the first last ; for there are
 many called, but few chosen.

SECTION XI.

The Entry into Jerusalem.

17 WHEN Jesus was on the road to Jerusalem, he Mar. 10. 31.
 took the twelve disciples aside, and said to them, Lu. 18. 31.
 18 We are now going to Jerusalem, where the Son of ch. 16. 21.
 man shall be delivered to the chief priests and the & 17. 22.
 19 scribes, who will condemn him to die, and consign
 him to the Gentiles, to be mocked, and scourged,
 and crucified : but the third day he shall rise again.
 20 Then the mother of Zebedee’s children came to Mar. 10. 35.
 him with her sons, and, prostrating herself, entreated
 he would grant the request she had to make.
 21 He said to her, What wouldst thou ? She answered,

That in thy reign one of these my two sons may
 22 sit at thy right hand, the other at thy left. Jesus
 replying, said, Ye know not what ye ask. Can ye
 drink such a cup as I must drink ; or undergo an
 immersion like that which I must undergo? They
 23 said unto him, We can. He answered, Ye shall in-
 deed drink such a cup, and undergo an immersion
 like that which I must undergo. But to sit at my
 right hand and at my left I cannot give, unless to
 those for whom it is prepared by my Father.

Mar.10.41. 24 The ten hearing this were full of indignation
 Lu. 22. 12. 25 against the two brothers ; but Jesus calling them to
 him, said, Ye know that the princes of the nations
 domineer over them, and the great exercise their
 26 authority upon them. It must not be so amongst
 you : on the contrary, whosoever would become
 great amongst you, let him be your servant ; and
 27 whosoever would be chief amongst you, let him be
 Phil. 2. 7. 28 your slave ; even as the Son of man came not to be
 served, but to serve, and to give his life a ransom for
 many.

Mar.10.46. 29 As they left Jericho, followed by a great multi-
 Lu. 18. 35. 30 tude, two blind men, who sat by the way-side,
 hearing that Jesus passed by, cried, saying, Master,
 31 Son of David, have pity upon us. The multitude
 charged them to be silent ; but they cried the
 louder, saying, Master, Son of David, have pity upon
 32 us. Then Jesus stopping called them, and said,
 33 What do ye want me to do for you? They answer-
 ed, Sir, to make us see. Jesus had compassion, and
 touched their eyes. Immediately they received
 sight and followed him.

Mark 11. 1. XXI. When they were nigh Jerusalem, being come to
 Lu. 19. 29. Bethphage, near the mount of Olives, Jesus sent
 2 two of his disciples, saying, Go to the village oppo-
 site to you, where ye will immediately find an ass

tied, and her colt with her; loose them and bring
 3 them hither. If any man say aught unto you, say,
 'The Master wanteth them,' and he will send them
 4 directly. Now all this was done that the words of
 5 the prophet might be fulfilled, "Say to the daugh- Isa. 62: 11.
 "ter of Sion, Behold thy King cometh to thee low- Zech. 9: 9.
 "ly, riding on an ass, even the colt of a labouring Jo. 12: 15.
 6 "beast." Accordingly the disciples went, and hav-
 ing done as Jesus had commanded them, brought
 7 the ass and the colt, and covering them with their
 8 mantles, made him ride. Now the greater part Mat. 21: 15.
 spread their mantles in the way; others lopped
 branches off the trees, and strowed them in the
 9 way, while the crowd that went before, and that fol-
 lowed, shouted, saying, Hosanna * to the Son of Da- Ps. 118: 25.
 vid; blessed be he that cometh in the name of the Mat. 21: 9.
 10 Lord †. Hosanna in the highest heaven. When
 he entered Jerusalem, the whole city was in an up- Mat. 21: 10.
 11 roar, every body asking, Who is this? The crowd
 answered, It is Jesus the Prophet of Nazareth in
 Galilee.
 12 Then Jesus went into the temple of God, and John 2: 14.
 drove thence all who sold and who bought in the Mar. 11: 15.
 temple, and overturned the tables of the money- Lu. 19: 45.
 13 changers, and the stalls of those who sold doves,
 and said to them, It is written, "My house shall Isa. 56: 7.
 "be called a house of prayer, and ye have made it Jer. 7: 11.
 14 "a den of robbers." Then the blind and the lame
 came to him in the temple, and he healed them.
 15 But the chief priests and the scribes, seeing the Lu. 19: 38,
 wonders which he performed, and the boys crying in 39. & 40.
 the temple, Hosannah to the Son of David, said to
 16 him with indignation, Hearst thou what these say?
 Jesus answered, Yes. Have ye never read, "From Ps. 8: 2.

* Save now I pray.

† In Heb. *Jehovah*.

“ the mouth of infants and sucklings thou hast pro-
 17 “ cured praise.” Thereupon leaving them he went
 out of the city to Bethany, where he remained that
 night.

Mar. 11. 12. 18. Returning to the city in the morning he was
 and 20. hungry, and seeing a single fig-tree by the road, he
 went to it; but finding only leaves on it, said, Let
 20 no fruit grow on thee henceforward. And the fig-
 tree withered forthwith. When the disciples saw it,
 they said with astonishment, How soon is the fig-
 Mar. 11. 22. 21 tree withered! Jesus answered, Verily I say unto
 you, if ye have an unshaken faith, ye may not only
 do as much as is done to the fig-tree, but even if ye
 should say to this mountain, ‘ Be lifted and thrown
 22 ‘ into the sea,’ it shall be done. Moreover ye shall
 obtain whatsoever ye shall with faith pray for.

Lu. 20. 1. 23. Being come into the temple, the chief priests and
 Mar. 11. 28. the elders of the people came near, as he was teach-
 ing, and said, By what authority dost thou these
 24 things? and who empowered thee? Jesus answer-
 ing, said to them, I also have a question to propose,
 which, if ye answer me, I will tell you by what au-
 25 thority I do these things. Whence had John au-
 thority to baptize? From heaven; or from men?
 Then they reasoned thus within themselves, ‘ If we
 ch. 14. 5. 26 ‘ say, From heaven, he will retort, Why then did
 ‘ ye not believe him? And if we say, From men,
 ‘ we dread the multitude, amongst whom John is
 27 ‘ universally accounted a prophet.’ They therefore
 answered him, We cannot tell. Jesus replied, Nei-
 ther tell I you by what authority I do these things.
 28 But what think ye of this? A man had two sons,
 29 and addressing his elder son, said, ‘ Son, go work
 to-day in my vine-yard.’ He answered, ‘ I will
 30 ‘ not,’ but afterwards repented and went. Then
 addressing the younger, he bade him likewise. He

- answered, ‘ Immediately, Sir,’ but went not.
- 31 Now, which of the two obeyed his father? They said, The first. Jesus replied, Verily I say unto you, even the publicans and the harlots show you the
- 32 way into the kingdom of God. For John came to ch. 11. 18.
Luke 7. 33. you in the way of sanctity, and ye believed him not; but the publicans and the harlots believed him: yet ye who saw this, did not afterwards repent and believe him.
- 33 Hear another parable: A certain landlord plant- Mark 12. 1,
Luke 20. 9. ed a vineyard, and hedged it round, and digged a wine-press in it, and built a tower; and having
- 34 farmed it out, went abroad. When the vintage approached, he sent his servants to the husband-
- 35 men, to receive the fruits. But they seized his servants, beat one, drove away with stones another,
- 36 and killed another. Again, he sent other servants in greater number; but they received the same
- 37 treatment. Finally, he sent his son to them; for
- 38 he said, ‘ They will reverence my son.’ But when the husbandmen saw the son, they said among themselves, ‘ This is the heir, come, let us kill him,
- 39 and keep possession of his inheritance.’ Then they seized him, thrust him out of the vineyard, and
- 40 killed him. When, therefore, the proprietor of the vineyard cometh, what will he do to those husband-
- 41 men? They answered, He will put those wretches to a wretched death, and will let the vineyard to
- 42 others who will render him the fruits in the season.
- 42 Jesus replied, Did ye never read in the Scrip- Ps. 118. 22.
Acts 4. 11.
1 Pet. 2. 6. tures, “ A stone which the builders rejected, is
- “ made the head of the corner. This the Lord *
- “ hath effected, and we behold it with admiration.”
- 43 Know therefore, that the kingdom of God shall be

44 taken from you, and given to a nation who will produce the fruits thereof. For whosoever shall fall on this stone, shall be bruised; but on whomsoever it shall fall, it will crush him to pieces.

45 The chief priests and the Pharisees hearing his
46 parables, perceived that he spoke of them; but though they wished to lay hold on him, they were afraid of the populace, who reckoned him a prophet.

Lu. 14. 16.
Rev. 19. 9.

XXII. Jesus continuing to discourse to them in parables, said, The administration of heaven resembleth
3 the conduct of a king, who having made a marriage-feast for his son, sent his servants to call them who had been invited; but they would not come.
4 Then he sent other servants, saying, 'Tell those
' who are invited, I have prepared my feast, my
' bullocks and fatlings are slain, and all is ready,
5 ' come to the marriage.' But they turned away with
indifference, one to his farm, another to his mer-
6 chandise. And the rest seizing his servants, abus-
7 ed and killed them. When the king heard this, being enraged, he sent his soldiers, destroyed those
8 murderers, and burnt their city. Then he said to his servants, 'The entertainment is ready; but
9 they who were invited, were not worthy: go, therefore, into the public roads, and all that ye
10 find, invite to the marriage.' Accordingly they went into the highways, and assembled all that they found, good and bad, so that the hall was furnished
11 with guests; When the king came in to see the guests, observing one who had not on a wedding-
12 garment, he said to him, 'Friend, how camest thou hither, without a wedding-garment?' And he
13 was speechless. Then the king said to the attendants, 'Bind him hand and foot, and thrust him out into darkness, where will be weeping and gnash-

14 ing of teeth ;' for there are many called, but few ch. 20. 16.
chosen.

SECTION XII.

The Character of the Pharisees.

15 THEN the Pharisees retired, and having consult- Mar. 12. 13.
16 ed how they might entrap him in his words, sent Lu. 20. 20.
to him some of their disciples, and some Herodians *, who being instructed by them, said, Rabbi, we know that thou art sincere, and faithfully teachest the way of God, without any partiality, for thou
17 respectest not the person of men. Tell us, therefore, thy opinion : Is it lawful to give tribute to
18 Cesar, or not ? Jesus perceiving their malice, said, Dissemblers, why would ye entangle me ? Show me
19 the tribute money. And they reached him a denarius †. He asked them, Whose image and inscription is this ? They answered, Cesar's. He replied, Render, then, to Cesar that which is Cesar's, and to
22 God that which is God's. And admiring his answer, they left him, and went away.

23 The same day came Sadducees to him, who say Mar. 12. 18.
that there is no future life, and thus addressed him, Lu. 20. 27.
24 Rabbi, Moses hath said, ' If one die, and have no Acts 23. 8.
' children, his brother shall marry his widow, and raise Deut. 25. 5.
25 ' issue to the deceased.' Now there lived amongst
us seven brothers ; the eldest married, and died
26 without issue, leaving his wife to his brother. Thus
also the second, and the third, and so to the seventh.
27 Last of all the woman died also. Now, at the re-
28 surrection, whose wife shall she be of the seven ; for
29 they all married her ? Jesus answering, said unto

* Partizans of Herod.

† A Roman coin, value seven pence half penny.

30 them, Ye err, not knowing the Scriptures, nor the power of God; for in that state, they neither marry, nor give in marriage; they resemble God's
 31 heavenly messengers. But as to the quickening of the dead, have ye not read what God declared to
 Ex. 3. 6. 32 you, saying, "I am the God of Abraham, and the
 " God of Isaac, and the God of Jacob." God is not
 33 a God of the dead, but of the living. Now the people who heard this were amazed at his doctrine.

Mar. 11. 28. 34 Meantime, the Pharisees hearing that he had si-
 Lu. 10. 25. 35 lenced the Sadducees, flocked about him. Then one of them, a lawyer, trying him, proposed this
 36 question, Rabbi, which is the greatest command-
 Deut. 6. 5. 37 ment in the law? Jesus answered, "Thou shalt
 " love the Lord * thy God with all thy heart, and
 38 " with all thy soul, and with all thy mind." This
 39 is the first and greatest commandment. The se-
 Lev. 19. 18. cond is like it, "Thou shalt love thy neighbour as
 40 " thyself." On these two commandments the whole law and the Prophets depend.

Mar. 12. 35. 41 While the Pharisees were assembled, Jesus asked
 Lu. 20. 41. them, saying, What think ye of the Messiah?
 42 Whose Son should he be? They answered, David's.
 He replied, How then doth David, speaking by in-
 Ps. 110. 1. 43 spiration, call him his Lord? "The Lord †," saith
 he, "said to my Lord, Sit at my right hand, until
 44 " I make thy foes thy footstool." If the Messiah
 were David's son, would David call him his Lord?
 45 To this none of them could answer; and from that
 46 day nobody presumed to try him with questions.

XXIII. Then Jesus addressed the people and his dis-
 3 ciples, saying, The Scribes and the Pharisees sit in
 Moses' chair; therefore observe and do whatsoever
 they enjoin you: nevertheless follow not their exam-

* Jehovah.

† Jehovah.

- 4 ple ; for they say, and do not. Heavy and intoler- Lu. 11. 46.
able burdens they prepare for other mens shoulders, Acts 15.10.
burdens which they themselves will not put a finger Num. 15.38
5 to. But whatever they do, they do to be observed Deut. 6. 8.
by men. For this they wear broader phylacteries * & 22 12.
6 than others, and larger tufts on their mantles ; and Mar 12.38.
affect the uppermost places at entertainments, and Lu. 11. 43,
the principal seats in the synagogues, and to be sa- & 20. 46.
7 luted in public places ; and to hear men addressing
8 them, cry, ‘ Rabbi, Rabbi.’ But as for you, assume
not the title of Rabbi ; for ye have only one teacher,
9 the Messiah : and style no man upon the earth
your father, for he alone is your Father who is in
10 heaven ; and all ye are brethren. Neither assume
the title of leaders ; for ye have only one leader, the
11 Messiah. The greatest of you, on the contrary,
12 shall be your servant ; for whosoever will exalt him- Lu. 14. 11.
self, shall be humbled ; and whosoever will humble & 18. 14.
himself, shall be exalted.
- 13 But woe unto you Scribes and Pharisees, hypo- Lu. 11. 52.
crites, because ye shut up the kingdom of heaven
against men : and will neither enter yourselves, nor
permit others that would, to enter.
- 14 Woe unto you Scribes and Pharisees, hypocrites, Lu. 20. 47.
because ye devour the families of widows ; nay, and
use long prayers for a disguise. This will but ag-
gravate your punishment.
- 15 Woe unto you Scribes and Pharisees, hypocrites,
because ye traverse sea and land to make one pro-
selyte † ; and when he is gained, ye make him a
son of hell doubly more than yourselves.
- 16 Woe unto you, blind guides, who say, ‘ To swear
‘ by the temple bindeth not, but to swear by the

* Srips of parchment, containing sentences of the law.

† A convert to Judaism.

17 'gold of the temple is binding.' Foolish and blind!
which is more sacred, the gold, or the temple that
18 consecrateth the gold? and 'To swear by the altar
'bindeth not; but to swear by the offering that is
19 'upon it is binding.' Foolish and blind! which is
more sacred, the offering, or the altar that conse-
20 crateth the offering? Whoever, therefore, sweareth
by the altar, sweareth by it, and by every thing
21 thereon. And whoever sweareth by the temple,
sweareth by it, and by Him who dwelleth therein;
22 and whoever sweareth by heaven, sweareth by the
throne of God, and by Him who sitteth thereon.

Lu. 11. 42. 23 Woe unto you, Scribes and Pharisees, hypocrites,
because ye pay the tithe of mint, dill, and cummin,
and omit the more important articles of the law,
justice, humanity, and fidelity. These ye ought to
24 have practised, without omitting those. Blind
guides! who strain your liquor to avoid swallowing
a gnat; yet swallow a camel.

Lu. 11. 59. 25 Woe unto you, Scribes and Pharisees, hypocrites,
because ye cleanse the outside of those cups and
platters, which within are laden with rapine and
26 iniquity. Blind Pharisee! begin with cleansing the
inside of the cup, and of the platter, if ye would
make even the outside clean.

27 Woe unto you, Scribes and Pharisees, hypocrites,
because ye resemble whitened sepulchres, which
without indeed are beautiful, but within are full of
28 corruption, and of dead men's bones. Thus ye also
outwardly appear righteous to men; but are in-
wardly fraught with subtilty and injustice.

Lu. 11. 47. 29 Woe unto you, Scribes and Pharisees, hypocrites,
because ye build the sepulchres of the Prophets, and
adorn the monuments of the righteous, and say,
30 'Had we lived in the days of our fathers, we would
'not have been their accomplices in the slaughter

31 'of the Prophets.' Thus ye testify against your-
selves, that ye are the sons of those who murdered
32 the Prophets. Fill ye up then the measure of your
33 fathers. Ah! serpents, offspring of vipers! How
can ye escape the punishment of hell?

34 Therefore I send you Prophets, and wise men, and Lu. 11. 49.
Scribes. Some of them ye will kill and crucify;
others ye will scourge in your synagogues and ba-
35 nish from city to city; so that all the innocent
blood shed upon the earth shall be charged upon
you, from the blood of righteous Abel, to the blood Gen. 4. 8.
of Zechariah son of Barachiah, whom ye slew be- 2Chr. 14. 20
36 tween the altar and the sanctuary. Verily I say
unto you, all shall be charged upon this generation.

37 O Jerusalem, Jerusalem! that killest the Pro- Lu. 19. 34.
phets, and stonest them whom God sendeth to thee;
how often would I have gathered thy children to-
gether, as a hen gathereth her chickens under her
38 wings, but ye would not. Quickly shall your habi-
39 tation be transformed into a desert: for know that
ye shall not henceforth see me, until ye say, 'Bless- Ps. 118 26.
'ed be he who cometh in the name of the Lord.'

SECTION XIII.

The Prophecy on Mount Olivet.

XXIV. AS Jesus walked out of the temple, his dis- Mar. 13 1.
ciples came and made him observe the buildings of Lu. 21 5.
2 it. Jesus said to them, All this ye see; verily I Lu. 19. 44.
say unto you, one stone shall not be left here upon
another. All shall be razed.

3 As he sat upon the Mount of Olives, his disciples Mar. 13. 3.
accosted him privately, saying, Tell us, when will Luke 21. 7.
this happen? and what will be the sign of thy

4 coming, and of the conclusion of this state? Jesus answering, said to them, Take heed that no man
5 seduce you: for many will assume my character, saying, 'I am the Messiah,' and will seduce many.
6 Nay, ye shall hear of wars, and rumours of wars; but take care that ye be not alarmed: for all these things must happen; but the end is not yet.

Mar. 13. 8.
Lu. 21. 10.
ch. 10. 17.
John 16. 2.

7 For nation will arise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in sundry places.
8 Yet these are but the prelude of woes. For they
9 will consign you to torments and to death; and ye
10 shall be hated by all nations on my account. Then many will be ensnared, and will betray their fellows,
11 and hate them. And many false prophets will
12 arise who will seduce many. And because vice will abound, the love of the greater number will
13 cool. But the man who persevereth to the end
14 shall be saved. And this good tidings of the reign shall be published through all the world, for the information of all nations. And then shall come the end.

Mar. 13. 14.
Lu. 21. 20.
Dan. 9. 26.

15 When, therefore, ye shall see on holy ground, the desolating abomination foretold by the prophet Daniel (Reader attend)! then let those in Judea
16 flee to the mountains; let not him who shall be upon the house-top come down to carry things out
18 of his house; and let not him who shall be in the
19 field, return to take his mantle. But woe unto the women with child, and unto them that give suck
20 in those days. Pray therefore that your flight happen not in the winter, nor on the Sabbath;
21 because there shall be then so great tribulation, as hath not been since the beginning of the world
22 until now, nor shall be ever after. For if the time

were protracted, no soul could survive ; but for the sake of the elect, the time shall be short.

23 If any shall say to you then, ‘ Lo ! the Messiah Mar. 13. 21.

24 ‘ is here, or he is there,’ believe it not : for false Lu. 17. 23.

messiahs and false prophets will arise, who will perform great wonders and prodigies, so as to seduce,

25 if possible, the elect themselves. Remember I have warned you. Wherefore, if they cry, ‘ He is in

‘ the desert,’ go not out ; ‘ he is in the closet,’

27 believe it not. For the coming of the Son of man

shall be like the lightning, which breaking forth from

28 the east shineth even unto the west. For wheresoever Lu. 17. 37.

the carcase is, the eagles will be gathered together.

29 Immediately after those days of affliction, the sun Mar. 13. 24.

shall be darkened, and the moon shall withhold her Lu. 21. 25.

light ; and the stars shall fall from heaven, and the

30 heavenly powers shall be shaken. Then shall ap- Isa. 13. 10.

pear the sign of the Son of man in heaven ; and all Ezek. 32. 7.

the tribes of the land shall mourn, when they shall Joel 2. 31.

see the Son of man coming on the clouds of heaven Rev. 1. 7.

31 with great majesty and power. And he will send

his messengers with a loud sounding trumpet, who

shall assemble his elect from the four quarters of

the earth, from one extremity of the world to the

other.

32 Learn now a similitude from the fig-tree. When Mar. 13. 28.

its branches become tender, and put forth leaves, Lu. 21. 19.

33 ye know that summer is nigh. In like manner,

when ye shall see all these things ; know that he is

34 near, even at the door. Verily I say unto you, this

generation shall not pass until all these things hap-

35 pen. Heaven and earth shall fail ; but my words

36 shall never fail. But of that day and that hour

knoweth none but my Father, no not the heavenly

messengers.

37 Now that which happened in Noah’s time, will Lu. 17. 26.

38 also happen at the coming of the Son of man. For as in the days before the flood, even to that day that Noah entered the ark, they were eating and
 39 drinking and , marrying, and suspected nothing until the flood came and swept them all away : so shall it also be at the coming of the Son of man.

Lu. 17. 35. 40 Two men shall be in the field ; one shall be taken,
 41 and one shall escape. Two women shall be grinding at the mill ; one shall be taken, and one shall escape.

Mar. 13. 32. 42 Watch, therefore, since ye know not at what
 ch. 25. 13.
 Lu. 12. 39. 43 hour your Master will come. Ye are sure that if
 1 Th. 5. 2.
 Rev. 3. 3.
 & 16. 15. the householder knew at what time of the night the thief would come, he would watch and not suffer
 44 him to break into his house. Be ye therefore always prepared ; because the Son of man will come at an hour when ye are not expecting him.

45 Who now is the discreet and faithful servant, whom his master hath set over his household, to dispense to them regularly their allowance ? Happy that servant, if his master, at his return, shall find
 46 him so employed. Verily I say unto you, he will entrust him with the management of all his estate.
 48 But as to the vicious servant, who shall say within
 49 himself, ‘ My master deferreth his return,’ and shall presume to beat his fellow-servants, and to feast and
 50 carouse with drunkards ; the master of that servant will come on a day when he is not expecting him,
 51 and at an hour he is not apprised of, and having discarded him, will assign him his portion with the perfidious. Weeping and gnashing of teeth shall be there.

XXV. Then may the kingdom of heaven be compared to ten virgins, who went out with their lamps
 2 to meet the bridegroom. Of these five were prudent, and five foolish. The foolish took their

4 lamps, but carried no oil with them. But the prudent, beside their lamps, carried oil in their vessels.
5 While the bridegroom tarried, they all became
6 drowsy and fell asleep. And at midnight a cry was raised : ‘ The bridegroom is coming, go out and
7 meet him.’ Then all the virgins arose and trimmed
8 their lamps. And the foolish said to the prudent, ‘ Give us of your oil ; for our lamps are going out.’
9 But the prudent answered, saying, ‘ Lest there be
‘ not enough for us and you, go rather to them who
10 ‘ sell, and buy for yourselves.’ While they went to buy, the bridegroom came, and those who were ready, went in with him to the marriage, and the
11 door was shut. Afterwards came also the other virgins, saying, ‘ Master, master, open unto us.’
12 He answered, ‘ Verily I say unto you, I know you
13 ‘ not.’ Watch, therefore, because ye know neither ch. 24. 42.
the day nor the hour. Mar. 13. 32.

14 For the Son of man is like one who, intending to travel, called his servants, and committed to them
15 his stock ; to one he gave five talents *, to another two, and to another one ; to each according to his
16 respective ability, and immediately set out. Then he who had received the five talents, went and
17 traded with them, and gained other five. Likewise
18 he who had received two, gained other two. Whereas he who had received but one, digged a hole in the
19 ground, and hid his master’s money. After a long time, their master returned and reckoned with them.
20 Then he who had received the five talents, came and presented other five, saying, ‘ Sir, thou deliveredst
‘ to me five talents ; here they are, and other five
21 ‘ which I have gained.’ His master answered, ‘ Well done, good and faithful servant, thou hast

* A talent thought to be equal to 187l. 10s. Sterling.

' been faithful in a small matter, I will give thee a
 ' more important trust. Partake thou in thy mas-
 22 ' ter's joy.' He also who had received the two ta-
 lents advancing, said, ' Sir, thou deliveredst to
 ' me two talents. Here they are, and other two
 23 ' which I have gained.' His master answered,
 ' Well done, good and faithful servant, thou hast
 ' been faithful in a small matter, I will give thee a
 ' more important trust. Partake thou in thy mas-
 Lu. 19. 20. 24 ' ter's joy.' Then came he also who had received
 the single talent, and said, ' Sir, I know that thou
 ' art a severe man, reaping where thou hast not
 ' sown, and gathering where thou hast not scatter-
 25 ' ed ; being therefore afraid, I hid thy talent under
 26 ' ground ; but now I restore thee thine own.' His
 master answering, said unto him, ' Malignant and
 ' slothful servant, didst thou know that I reap where
 ' I have not sown, and gather where I have not
 27 ' scattered? Shouldst thou not then have given my
 ' money to the bankers, that, at my return, I might
 ch. 13. 12. 28 ' have received it with interest? Take from him,
 Mar. 4. 25. ' therefore, the talent, and give it to him who hath
 Luke 8. 18. ' ten : for to every one that hath, more shall be
 & 19. 26. 29 ' given, and he shall abound ; but from him that
 ' hath not, even that which he hath shall be taken.
 30 ' And thrust out this unprofitable servant into
 ' darkness, where shall be weeping and gnashing of
 ' teeth.'
 31 Now when the Son of man shall come in his
 glory, accompanied by all the holy angels, and shall
 32 be seated upon his glorious throne, then shall all
 the nations be assembled before him ; and out
 of them he will separate the good from the bad,
 as a shepherd separateth the sheep from the goats.
 33 The sheep he will set at his right hand, and the goats
 at his left.

- 34 Then will the king say to those at his right hand,
 ' Come, ye blessed of my Father, inherit the king-
 ' dom prepared for you from the formation of the
 35 ' world; for I was hungry, and ye gave me food; Isa. 58. 7.
 ' I was thirsty, and ye gave me drink; I was a Ezek. 16. 7.
 36 ' stranger, and ye lodged me; I was naked, and ye
 ' clothed me; I was sick, and ye assisted me; I
 37 ' was in prison, and ye visited me.' Then the righte-
 ous will answer him, saying, ' Lord, when did we
 ' see thee hungry, and fed thee; or thirsty, and gave
 38 ' thee drink? When did we see thee a stranger, and
 39 ' lodged thee; or naked, and clothed thee? When
 ' did we see thee sick, or in prison, and visited
 40 ' thee?' The king will reply to them, ' Verily I say
 ' unto you, that inasmuch as ye have done this to
 ' any the least of these my brethren, ye have done
 ' it unto me.'
- 41 Then he will say to those at his left hand, ' Do- ch. 7. 23.
 ' part from me, ye cursed, into the eternal fire, pre- Lu. 13. 27.
 42 ' pared for the devil and his angels; for I was hun-
 ' gry, but ye gave me no food; I was thirsty, but
 43 ' ye gave me no drink; I was a stranger, but ye did
 ' not lodge me; naked, but ye did not clothe me;
 ' sick, and in prison, but ye did not mind me.'
- 44 Then they also will answer, saying, ' Lord, when
 ' did we see thee hungry, or thirsty, or a stranger,
 ' or naked, or sick, or in prison, and did not assist
 45 ' thee?' Then he will reply to them, saying, ' Ve-
 ' rily I say unto you, that inasmuch as ye did it not
 ' to any the least of these, ye did it not to me.'
- 46 And these shall go to eternal punishment, but the John 5. 29.
 righteous into eternal life. Dan. 12. 2.

SECTION XIV.

The last Supper.

Mar. 14. 1. **XXVI.** JESUS having ended this discourse, said to
Luke 22. 1. 2 his disciples, Ye know that two days hence cometh
Joh. 11. 47. the passover. Then the Son of Man shall be de-
& 53. 3 livered up to be crucified. About this time the
 chief priests and the Scribes, and the elders of the
 people, were convened in the palace of Caiaphas the
 4 high priest, where they consulted how they might
 5 take Jesus by surprise, and kill him. They said,
 however, Not during the festival, lest there be a
 commotion among the people.

Mar. 14. 3. 6 Now Jesus being in Bethany, in the house of Si-
John 11. 2. 7 mon [formerly] a leper, a woman came to him with
& 12. 2. an alabaster box of balsam, very precious, which she
 8 poured upon his head, while he was at table. His
 9 disciples observing it, said, with indignation, Why
 this profusion? This balsam might have been sold
 for a great price, and the money given to the poor.
 10 Jesus knowing it, said to them, Why trouble ye the
Deut. 15. 11. 11 woman? She hath done me a good office. For ye
 have the poor always amongst you : but me ye have
 12 not always. For it is to embalm me that she hath
 13 poured this balsam upon my body. Verily I say
 unto you, In what part soever of the world the gos-
 pel shall be preached, what this woman hath now
 done shall be mentioned to her honour.

Mar. 14. 10. 14 Then one of the twelve, named Judas Iscariot,
Luke 22. 3. 15 went to the chief priests, and said, What will ye
 give me, and I will deliver him to you? And they
 16 weighed to him thirty shekels *. And from that
 time he watched an opportunity to deliver him up.

* About 3/. 15s. Sterling.

- 17 Now on the first day of unleavened bread, the disciples came to Jesus, saying, Where shall we pre-
 18 pare for thee the paschal supper? He answered, Go into the city, to such a man, and tell him, 'The
 19 'teacher saith, My time is near; I must celebrate 'the passover at thy house with my disciples.' And the disciples did as they were ordered, and prepared the passover.
- 20 In the evening he placed himself at table with
 21 the twelve; and while they were eating, he said, Verily I say unto you, that one of you will betray me.
 22 And they were extremely sorrowful, and began
 23 every one of them to say, Master, is it I? He answering, said, The man whose hand is in the dish
 24 with mine, is he who betrayeth me. The Son of man departeth in the manner foretold in Scripture concerning him; but woe unto that man by whom the Son of man is betrayed; it had been better for
 25 that man never to have been born. Then Judas, who betrayed him, said also, Rabbi, is it I? Jesus answered, It is.
- 26 As they were eating, Jesus took the loaf, and, having given thanks, broke it, and gave it to the
 27 disciples, and said, Take, eat, this is my body. Then he took the cup, and having given thanks,
 28 gave it to them, saying, Drink hereof all of you; for this is my blood, the blood of the new covenant,
 29 shed for many, for the remission of sins. I assure you that I will not henceforth drink of the product of the vine, until the day when I shall drink it new
 30 with you in my Father's kingdom. And after the hymn, they went out to the mount of Olives.
- 31 Then Jesus said to them, This night I shall prove a snare to you all; for it is written, "I will smite
 32 "the shepherd, and the flock will disperse." But after I am raised again, I will go before you into

Mar. 14. 12.
 Luke 22. 7.

Mar. 14. 17.
 Lu. 22. 21.
 John 13. 21.
 Psal. 41. 9.

Mar. 14. 22.
 Lu. 22. 14.
 1 Cor. 11. 23.

Mar. 14. 27.
 Zech. 13. 7.
 John 16. 32.
 Mark 16. 7.
 Lu. 22. 31.
 John 13. 37.

33 Galilee. Peter thereupon said to him, Though thou
 shouldst prove a snare to them all ; I never will be
 34 ensnared. Jesus answered, Verily I say unto thee,
 that this very night, before the cock crow, thou wilt
 35 thrice disown me. Peter replied, Although I should
 die with thee, I never will disown thee. And all
 the disciples said the same.

Mar. 14. 32.
 Lu. 22. 40.

36 Then Jesus went with them to a place called
 Gethsemane, and said to his disciples, Stay here,
 37 while I go yonder and pray. And he took with
 him Peter and the two sons of Zebedee ; and being
 38 oppressed with grief, said to them, My soul is over-
 whelmed with a deadly anguish ; abide here, and
 39 watch with me. And going a little before, he threw
 himself on his face, and praying, said, My Father,
 remove this cup from me, if it be possible ; never-
 40 theless, not as I would, but as thou wilt. And he
 returned to his disciples, and finding them asleep,
 said to Peter, Is it so then, that ye could not keep
 41 awake with me a single hour ? Watch and pray,
 that ye be not overcome by temptation ; the spirit
 42 indeed is willing, but the flesh is weak. A second
 time he withdrew, and prayed, saying, O my Fa-
 ther, if there be no exemption for me ; if I must
 43 drink this cup, thy will be done. Upon his return,
 he again found them sleeping, for their eyes were
 44 overpowered. Again, leaving them, he went and
 45 prayed the third time, using the same words. Then
 he came back to his disciples, and said to them,
 Sleep on now, and take your rest : behold the hour
 approacheth, when the Son of man must be deliver-
 46 ed into the hands of sinners. Arise, let us be
 going ; lo ! he who betrayeth me is at hand.

Mar. 14. 43.
 Lu. 22. 47.
 John 18. 3.

47 Before he had done speaking, Judas, one of the
 twelve, appeared with a great multitude, armed
 with swords and clubs, and sent by the chief priests

48 and elders of the people. Now the betrayer had
 given them a sign, saying, The man whom I shall
 49 kiss is he, secure him. And coming directly to Je-
 50 sus, he said, Hail Rabbi, and kissed him. Jesus an-
 swered, Friend, for what purpose comest thou? Then
 they advanced, and laying hands on Jesus seized
 51 him. Upon this one of Jesus' company laying his
 hand upon his sword, drew it; and striking the
 52 servant of the high priest, cut off his ear. Jesus Gen. 9. 6.
 said to him, Sheathe thy sword; for whoever hath Rev. 13. 10.
 recourse to the sword, shall fall by the sword.
 53 Thinkest thou that I cannot presently invoke my
 Father, who would send to my relief more than
 54 twelve legions of angels *. But in that case how
 should the Scriptures be accomplished, which declare
 55 that these things must be. Then turning to the
 multitude, he said, Do ye come with swords and
 clubs to apprehend me, like people in pursuit of a
 robber? I sat daily amongst you, teaching in the
 56 temple, and ye did not arrest me. But all this hath
 happened, that the writings of the Prophets might
 be fulfilled. Then all the disciples forsook him and
 fled.

SECTION XV.

The Crucifixion.

57 NOW they who had apprehended Jesus, brought Mar. 14. 63
 him to Caiaphas the high priest, where the Scribes Lu. 22. 54.
 58 and the elders were assembled. But Peter followed John 18. 13,
 him at a distance, to the court of the high priest's & 24.
 house, and having gone in, sat with the officers to see
 the issue.

* A Roman legion consisted of 6000 men; sometimes more, some-
 times fewer.

- Mar. 14. 55.** 59 Meantime the chief priests and the elders, and
Lu. 22. 66. the whole Sanhedrim sought out false evidence
 against Jesus, upon which they might condemn him
 60 to die. But though many false witnesses appeared,
 they found it not. At length came two false wit-
John 2. 19 61 nesses, who charged him with saying, ' I can demo-
 ' lish the temple of God, and rebuild it in three
 62 ' days.' Then the high priest rising, said to him,
 Answerest thou nothing to what these men testify
 63 against thee? Jesus remaining silent, he added, On
 the part of the living God, I adjure thee to tell us,
 64 whether thou be the Messiah, the Son of God. Je-
 sus answered him, It is as thou sayest : nay, be as-
 sured that hereafter ye shall see the Son of man sit-
 ting at the right hand of the Almighty, and coming
 65 on the clouds of heaven. Then the high priest,
 rending his clothes, said, He hath uttered blas-
 phemy. What further need have we of witnesses,
 now that ye have heard him blaspheme? What think
Isa. 50. 6. 66 ye? They answered, He deserveth to die. Then
 67 they spat in his face. Some gave him blows on
 the head, and others struck him on the cheeks, and
 68 said, Divine to us, Messiah, who it was that smote
 thee.
Mar. 14. 66. 69 Now Peter was sitting without in the court, and
Lu. 22. 55. a maid servant came to him, and said, Thou also
John 18. 17.
& 25. 70 wast with Jesus the Galilean. But he denied before
 them all, saying, I know nothing of the matter.
 71 And as he went out into the porch, another maid
 observing him, said to them, This man too was there
 72 with Jesus the Nazarene. Again he denied, swear-
 73 ing that he knew him not. Soon after some of the
 bystanders said to Peter, Thou art certainly one of
 74 them, for thy speech discovereth thee. Whereupon,
 with execrations and oaths he asserted that he did
 not know him; and immediately the cock crew.

75 Then Peter remembered the word which Jesus had ch. 26. 34.
 said to him, "Before the cock crow, thou wilt
 "thrice disown me." And he went out and wept
 bitterly.

XXVII. WHEN it was morning, all the chief priests Mark 15. 1.
 and the elders of the people having consulted against Lu. 23. 1.
 2 Jesus, how they might procure his death, conducted John 18. 28.
 him bound to Pontius Pilate the procurator, to
 whom they consigned him.

3 Then Judas, who had betrayed him, finding that
 he was condemned, repented; and returning the
 thirty shekels to the chief priests and the elders,
 said, I have sinned, in that I have betrayed the in-
 4 nocent. They answered, What is that to us? See
 5 thou to that. After which, having thrown down
 the money in the temple, he went away and strang- Acts 1. 18
 6 led himself. The chief priests taking the money,
 said, It is not lawful to put it into the sacred trea-
 7 sury, because it is the price of blood. But after de-
 liberating, they bought with it the potter's field, to
 8 be a burying-place for strangers; for which reason
 that field is to this day called the field of blood. Zech. 11. 12
 9 Then was the word of Jeremiah the Prophet verified,
 "The thirty shekels, the stipulated price at which
 10 "he was valued, I took, as the Lord * appointed me,
 "from the sons of Israel, who gave them for the
 "potter's field."

11 Now Jesus appeared before the procurator, who Mar. 15. 2.
 questioned him, saying, Thou art the King of the Luke 23. 1.
 12 Jews? He answered, Thou sayest right. But when
 he was arraigned by the chief priests and the elders,
 13 he made no reply. Then Pilate said to him, Hear-
 est thou not of how many crimes they accuse thee?
 14 But he answered not one word, which surprised the
 procurator exceedingly.

Mar. 15. 6.
Lu. 23. 17.
John 18. 39.

15 Now the procurator was wont to release, at the
festival, any one of the prisoners whom the multi-
16 tude demanded. And they had then a famous pri-
17 soner named Barabbas. Therefore, when they were
assembled, Pilate said to them, Whom shall I re-
lease to you? Barabbas, or Jesus who is called Mes-
18 siah?---(For he perceived that through envy they
19 had delivered him up; besides, while he was sit-
ting on the tribunal, his wife sent him this message,
'Have thou nothing to do with that innocent per-
'son, for to-day I have suffered much in a dream
20 'on his account.') But the chief priests and the
elders instigated the populace to demand Barabbas,
21 and cause Jesus to be executed. Therefore when
the procurator asked which of the two he should
22 release, they all answered, Barabbas. Pilate repli-
ed, What then shall I do with Jesus, whom they
call Messiah? They all answered, Let him be cruci-
23 fied. The procurator said, Why? what evil hath
he done? But they cried the louder, saying, Let
24 him be crucified. Pilate perceiving that he was so
far from prevailing, that they grew more tumult-
uous, took water, and washed his hands before the
multitude, saying, I am guiltless of the blood of this
25 innocent person. See ye to it. And all the people
answering said, His blood be upon us and upon our
26 children. Then he released Barabbas to them, and
having caused Jesus to be scourged, delivered him
up to be crucified.

Mar. 15. 16.
Jo. 19. 1.
Ps. 22. 16.

27 After this the procurator's soldiers took Jesus in-
to the pretorium*, where they gathered around him
28 all the band. And having stripped him, they rob-
ed him in a scarlet cloak, and crowned him with a
29 wreath of thorns, and put a rod in his right hand,

* The governor's palace, or hall of audience.

and kneeling before him in mockery, cried, Hail,
 30 King of the Jews. And spitting upon him, they
 took the rod, and struck him with it on the head.
 31 When they had mocked him, they disrobed him
 again, and having put his own raiment on him, led
 him away to crucify him.

32 As they went out of the city, they met one Simon Mar. 15. 21.
 a Cyrenian, whom they constrained to carry the Lu. 23. 26.
 33 cross; and being arrived at a place called Golgo- 93.
 34 tha, which signifieth a place of skulls, they gave John 19. 17.
 him to drink vinegar, mixed with wormwood,
 35 which, having tasted it, he would not drink. After
 they had nailed him to the cross, they parted his
 garments by lot; thus verifying the words of the
 Prophet, "They shared my mantle among them, Ps. 22. 18.
 36 "and cast lots for my vesture." And having sat
 37 down there, they guarded him. And over his head
 they placed this inscription, denoting the cause of
 his death. *THIS IS JESUS THE KING OF*
 38 *THE JEWS.* Two robbers also were crucified
 with him, one at his right hand, the other at his
 left.

39 Meanwhile the passengers reviled him, shaking Mar. 15. 29.
 40 their heads, and saying, Thou who demolishest the Lu. 23. 35.
 temple, and rebuildest it in three days: if thou be
 41 God's Son, come down from the cross. The chief John 2. 19.
 priests also, with the scribes, the elders, and the
 Pharisees, deriding him, said, He saved others:
 42 cannot he save himself? If he be king of Israel, Ps. 22. 8.
 let him now descend from the cross, and we will
 43 believe him. He trusted to God. Let God deliver Wis. 2. 16.
 him now, if he regard him; for he called himself
 44 God's Son. The robbers too, his fellow-sufferers,
 upbraided him in the same manner.

45 Now from the sixth * hour to the ninth †, the Mar. 15. 33.

* Twelve o'clock, noon.

† Three afternoon.

Lu. 23. 44. 46 whole land was in darkness. About the ninth *
 Ps. 22. 1. hour Jesus cried aloud, saying, Eli, eli, lama sa-
 bachthani! that is, "My God, my God, why hast
 47 "thou forsaken me?" Some of the bystanders hear-
 48 ing this, said, He calleth Elijah. Instantly one of
 them ran, fetched a sponge and soaked it in vinegar,
 and having fastened it to a stick, presented it to
 49 him to drink. The rest said, Forbear, we shall see
 50 whether Elijah will come to save him. Jesus hav-
 ing again cried with a loud voice, resigned his
 spirit.

Mar. 15. 38. 51 And behold the veil of the temple was rent in
 Lu. 23. 45. 52 two from top to bottom, the earth trembled, and
 53 the rocks split. Graves also burst open, and after
 his resurrection, the bodies of several saints who
 slept were raised, came out of the graves, went into
 54 the holy city, and were seen by many. Now the
 centurion, and they who with him guarded Jesus,
 observing the earthquake, and what passed, were
 exceedingly terrified, and said, This was certainly
 the Son of a God.

Mar. 15. 40. 55 Several women also were there, looking on at a
 Lu. 23. 55. distance, who had followed Jesus from Galilee, as-
 56 sisting him with their service. Among them were
 Mary Magdalene, and Mary the mother of James
 and Joses, and the mother of Zebedee's sons.

SECTION XVI.

The Resurrection.

Mar. 15. 42. 57 IN the evening a rich Arimathean named Joseph,
 Lu. 23. 50. 58 who was himself a disciple of Jesus, went to Pilate
 John 19. 38. and begged the body of Jesus. Pilate having given
 59 orders to deliver it to Joseph; he took the body,

* Three afternoon.

wrapped it in clean linen, and deposited it in his own monument, which he had newly caused to be hewn in the rock; and having rolled a great stone
 61 to the entrance, he went away. Now Mary Magdalene and the other Mary were there, sitting over against the sepulchre.

62 On the morrow, being the day after the preparation *, the chief priests and the Pharisees repaired
 63 in a body to Pilate, and said, My lord, we remember that this impostor, when alive, said, “ Within
 64 “ three days I shall be raised.” Command, therefore, that the sepulchre be guarded for three days, lest his disciples come by night and steal him, and say to the people, ‘ He is raised from the dead;’ for this last imposture would prove worse than the
 65 first. Pilate answered, Ye have a guard; make
 66 the sepulchre as secure as ye can. Accordingly they went and secured it, sealing the stone and posting guards.

XXVIII. SABBATH † being over, and the first day ‡ of Mar. 16. 1.
John 20. 1.
 the week beginning to dawn, Mary Magdalene and
 2 the other Mary went to visit the sepulchre. Now there had been a great earthquake; for a messenger of the Lord had descended from heaven, who, having
 3 rolled the stone from the entrance, sat upon it. His countenance was like lightning, and his apparel
 4 white as snow. Seeing him the guards quaked with
 5 terror, and became as dead men. But the angel said to the women, Fear not ye; for I know that
 6 ye seek Jesus who was crucified. He is not here; for he is risen, as he foretold. Come, see the place
 7 where the Lord lay. And go quickly, say to his disciples, ‘ He is risen from the dead; behold he

* With us *Friday*.

† With us *Saturday*.

‡ With us *Sunday*.

‘ goeth before you to Galilee, where ye shall see
‘ him.’ Take notice: I have told you.

8 Instantly they went out from the monument with
fear and great joy, and ran to inform his disciples.

9 When they were gone, Jesus himself met them,
saying, Rejoice. Upon which they prostrated
themselves before him, and embraced his feet,

10 Then Jesus said to them, Be not afraid: go, tell
my brethren to repair to Galilee, and there they
shall see me.

11 They were no sooner gone than some of the guard
went into the city, and informed the chief priests of
12 all that had happened. These, after meeting and
consulting with the elders, gave a large sum to the
13 soldiers with this injunction, Say, ‘ His disciples
‘ came by night, and stole him while we were
14 ‘ asleep.’ And if this come to the procurator’s ears,
15 we will appease him and indemnify you. So they
took the money, and acted agreeably to their in-
structions. Accordingly this report is current
among the Jews to this day,

16 Now the eleven disciples went to Galilee, to the
mountain whither Jesus had appointed them to re-
17 pair. When they saw him, they threw themselves
18 prostrate before him; yet some doubted. Jesus

Mar. 16. 15. 19 came near, and said to them, All authority is given
to me in heaven and upon the earth; go, therefore,
convert all the nations, baptizing them in the name
of the Father, and of the Son, and of the Holy
20 Ghost; teaching them to observe all the things
which I have commanded you: and behold! I am
with you always, even to the conclusion of this
state. Amen.

P R E F A C E

TO

MARK'S GOSPEL,

THAT the Gospel was written by Mark which is commonly ascribed to him, and that it was the second in the order of time, are points for which the unanimous voice of antiquity can evidently be pleaded. The first authority to be produced, in support of both these articles, is Papias, to whom, as the oldest witness, and, consequently, in a case of this nature, the most important, we are chiefly indebted for what has been advanced in relation to the evangelist Matthew. What he says concerning Mark may be thus rendered from the words of Eusebius *, who quotes him: “ This is what was
“ related by the elder (that is, John, not the apostle,
“ but a disciple of Jesus); Mark being Peter’s inter-
“ preter, wrote exactly whatever he remembered, not
“ indeed in the order wherein things were spoken and
“ done by the Lord; for he was not himself a hearer
“ or follower of our Lord, but he afterwards, as I said,
“ followed Peter, who gave instructions as suited the
“ occasions, but not as a regular history of our Lord’s
“ teaching. Mark, however, committed no mistake in
“ writing such things as occurred to his memory: for

* Hist. Eccl. l. 3. c. 39.

“ of this one thing he was careful, to omit nothing
 “ which he had heard, and to insert no falsehood into
 “ his narrative.” Such is the testimony of Papias,
 which is the more to be regarded, as he assigns his au-
 thority. He spoke not from hearsay, but from the in-
 formation he had received from a most credible witness,
 John the elder or presbyter, a disciple of Jesus, and
 companion of the apostles, by whom he had been in-
 trusted with a ministry in the church.

§ 2. It would be superfluous here to add other testi-
 monies. Suffice it to say, that what is above advanced
 by Papias, on the authority of John, is contradicted by
 no person. It is, on the contrary, confirmed by all who
 take occasion to mention the subject. I shall only sub-
 join the account given by Irenæus, because it serves to
 ascertain another circumstance, namely, that the pub-
 lication of Mark’s Gospel, the second in the order of
 time, soon followed that of Matthew’s. After telling
 us that Matthew published his Gospel, whilst Peter and
 Paul were preaching at Rome, he adds * : “ After their
 “ departure [ἐξόδου], Mark also, the disciple and inter-
 “ preter of Peter, delivered to us, in writing, the things
 “ which had been preached by Peter.” The Greek
 ἐξόδος, like the English word *departure*, and the word
 used in the old Latin edition, *excessus*, is equivocal ; it
 may either denote *death*, which is a departure out
 of this world, or mean a departure out of the city.
 It is probably in the former of these senses that
 the word is here used. Yet by the accounts given by
 some others, Mark’s Gospel was published in Peter’s
 life-time, and had his approbation. But not to insist
 on matters which cannot now be ascertained, it sufficeth
 us, that we know by whom this Gospel was written, and

* Adv. Hær. l. iii. c. 1.

whence the writer drew his information. Indeed this latter point has, from the earliest times, been considered as so well authenticated, that some have not scrupled to denominate this, *the Gospel according to Peter*. They did not intend thereby to dispute Mark's title to be esteemed the writer, but to express, in a stronger manner, that every thing here advanced had the sanction of that apostle's testimony, than whom no disciple more closely attended our Lord's ministry, from its commencement to its consummation. The Gospel of Mark is said, by some, to be but two years posterior in date to that of Matthew. About this, however, it is in vain to think to arrive at certainty.

§ 3. But as to the person here named Mark, authors are not equally agreed. Some have thought that it was he of whom mention is several times made in the Acts, and some of Paul's Epistles, who is called *John*, whose surname is *Mark*, and whose mother's name was Mary, Acts xii. 12. ; of whom we are likewise told that he was sister's son to Barnabas, Col. iv. 10. From the little we are able to collect out of the apostolical writings, it appears to me rather improbable, that this is he. Of John, surnamed Mark, one of the first things we learn is, that he attended Paul and Barnabas in their apostolical journies, when these two travelled together, Acts xii. 25. xiii. 5. And when afterwards there arose a dispute between them concerning him, insomuch that they separated, Mark accompanied his uncle Barnabas, and Silas attended Paul. When Paul was reconciled to Mark, which was probably soon after (for though among good men there may arise differences, as these differences are not embittered by any malignity of disposition, a reconciliation is easily effected), we find Paul again employing Mark's assistance, recommending him, and giving him a very honourable testimony, Col. iv. 10.

2 Tim. iv. 11. Philem. 24. But we hear not a syllable of his attending Peter, as his minister, or assisting him in any capacity. This is so different from the accounts which the most ancient writers give of the evangelist Mark, that though they cannot be said to contradict each other, they can hardly be understood as spoken of the same individual. The evangelist is not said to have derived any part of his information from our Lord himself, or even from any of his apostles, except the apostle Peter (for no other is ever named), whose disciple he is always represented as having been; and who, doubtless, speaks of him when he says, 1 Pet. v. 13. *Marcus my son saluteth you*; a denomination commonly given, in those times by the minister, to every one who by his means had been converted to the Christian faith. But as to the nephew of Barnabas, we have seen how differently he is represented in the Acts, as well as in Paul's epistles. And if we recur to tradition (for historical evidence cannot be pretended), it represents him as having been a disciple of our Lord, and one of the Seventy, whom Jesus in his life time sent out to preach the Gospel. Besides, no ancient author, in speaking of this evangelist, ever calls him John, but always Mark. In brief, the accounts given of Paul's attendant, and those of Peter's interpreter, concur in nothing but the name, Mark, or Marcus; too slight a circumstance to conclude the sameness of the person from, especially when we consider how common the name was at Rome, and how customary it was for the Jews, in that age, to assume some Roman name when they went thither.

§ 4. Further, that Mark wrote his Gospel in Greek, is as evidently conformable to the testimony of antiquity, as that Matthew wrote his in Hebrew. Cardinal Baronius is the only person who has strenuously maintained the contrary, affirming that this evangelist pub-

lished his work in Latin. I know no argument, worthy the name of argument, but one, that he produces in support of his opinion. The external evidence of testimony is clear against him; but something like internal probability may be urged in favour of his sentiment. 'This Gospel,' says the Cardinal, 'was published at Rome, for the benefit of the Romans. Can we then suppose it would be written in any other than the language of the place?' I shall admit that this Gospel was published at Rome; though that is not universally believed, some rather supposing it to have been at Alexandria, after Mark had been intrusted with the superintendence of that church; and though the design of the publication had been the benefit of those residing at Rome, it would not have been exclusively intended for the natives. Let it be observed, that the ministry of Peter, to whom Paul tells us, Gal. ii. 7. the Gospel of the circumcision was committed, was chiefly employed in converting and instructing his countrymen the Jews, who abounded at that time in the imperial city. Now it was customary with such of the Jews as went abroad (I may say generally with travellers of all nations, especially from the East) to make themselves masters of the Greek tongue, which was become a kind of universal language, and was more used by strangers at Rome, than the language of the place. It was with such that the first Christian missionaries were principally concerned. The apostle Paul accordingly wrote to them in Greek, and not in Latin, which would not have been done, if the former language had not been then better understood in the Christian congregation than the latter. Now, if there was no impropriety in Paul's writing them a very long epistle in Greek, neither was there any in Mark's giving them his Gospel in that language. The only thing I know which looks like an

ancient testimony in favour of the opinion of Baronius, is the inscription subjoined to this Gospel in Syriac and in some other Oriental versions. But it ought to be remembered, that these postscripts are not the testimonies of the translators. They proceed merely from the conjecture of some transcriber, but when written, or by whom, is equally unknown. But enough, perhaps too much, for setting aside a mere hypothesis, not only unsupported by positive evidence, but in direct contradiction to it.

§ 5. From this Gospel, as well as from the former, we should readily conclude that the author was by birth and education a Jew. The Hebraisms in the style (or examples of what has been called the idiom of the synagogue) are very evident throughout the whole. At the same time, as some critics have observed, there are several expressions here used, which clearly indicate that the writer had been accustomed for some time to live among the Latins. Not only does he use the Latin words, which are to be found in other Gospels, and seem to have been then current in Judea, as *λεγιων* *legion*, and *δηναριον* *a denarius*; but he employs some which are peculiar to himself, as *κεντυριον* *centurion*, and *σπεκυλατωρ* *sentinel*. These have been pleaded as evidences that the original was Latin; but, in fact, they are much stronger marks of a Greek writer who had lived some years among the Latins, and had been accustomed to use, and here used by others, such names of offices as were familiarly known in the place. Nothing is more common with travellers, than to interlard their conversation with such foreign words as those now described. This is not always, as people are apt to suspect, the effect of affectation: for it is manifest from experience, that such words, in consequence of the recent habit, do most readily suggest themselves

to the memory of the speaker or writer, even though using a different tongue. There are some other internal evidences which have not escaped the notice of the inquisitive, that this Gospel was written in a country of strangers, or at least beyond the confines of Judea, where the names of places, and the peculiar phrases relating to religious ceremonies, could not be so familiar to the people, not even to the Jews, as they would be in any part of Palestine. The first time the Jordan is mentioned, ch. i. 5. ποταμος is added to the name for explanation: for though no person in Judea needed to be informed that Jordan is a river, the case was different in distant countries. The word γέννα, which, on account of its figurative application in the New Testament, is, in English, always rendered *hell*, is strictly and originally the name of a place near Jerusalem, *the valley of Hinnom*, where infants had been sacrificed by fire to Moloch, a place well known to the inhabitants of the country, though perfectly unknown to those of Italy or Egypt. This evangelist, therefore, when he mentions it, ch. ix. 43, 45. very properly adds for explanation, το πυρ το αβυσσιν, *the unquenchable fire*. Words and phrases not used out of Palestine and the neighbouring regions, are either not named by him at all, or attended, as the above example, with some circumstance which may serve to explain them. Thus he avoids altogether the word *Mammon* used by Matthew and Luke, which, though familiar in Judea, and perhaps through all Syria, might not have been understood even by the Hellenist Jews at Rome. He therefore makes the common term χρηματα *riches*, which could not be mistaken any where, supply its place; and though he finds it convenient on one occasion, ch. vii. 11. to employ the Oriental word *Corban*, he im-

mediately subjoins the interpretation *ὁ ἐστὶ δῶρον, that is, a gift*. In another place, ch. vii. 2. he adopts the terms *καινὰς χειρῶν*, which, though not Oriental words, make a sort of Oriental phraseology, that would be unintelligible to the far greater part of Greek readers. For this reason he immediately explains himself by adding, *καὶ ἐστὶ ἀκατάστατος; that is, unwashen*. Add to this, that the rite there alluded to is, in the following verses, explained in a manner, which, to one in Matthew's circumstances, who wrote for the immediate use of the natives of Judea, familiarized to such observances, must have appeared entirely superfluous. When the two Gospels, Matthew's and Mark's, are on these points compared together, though the particulars in the comparison, taken severally, appear inconsiderable, they bear such strong internal characters as serve greatly to corroborate the historical proof we have relating to their respective authors and languages, the circumstances of time, and place of publication, as well as the people for whose use they were respectively written. Such little points, which have nothing of the ostentation of evidence, will be admitted by the judicious to have the more weight on that very account. And let it be observed, that though the church of Rome in that early period, and the same may be affirmed of the church of Alexandria, consisted mostly of Hellenist Jews, it was not confined to these. The sacred writers, therefore, who wrote in Greek, chose very properly, so far to adapt their expressions as to be at least intelligible to other readers of that language.

§ 6. There are some peculiarities of style which have been observed in this writer, such as the more frequent use of the adverbs *οὕτως* and *οὕτω*, than is found in any

other writer of the New Testament, his beginning sentences oftener with *καί*, and *καί ελεγεν αυτοις*, idioms not unfrequent with the rest. Augustin considers this evangelist as the abridger of Matthew. *Marcus Matthæum subsecutus tanquam pedisequus et breviator ejus videtur.* It is indeed true that Mark sometimes copies the very expressions used by Matthew. That he is not, however, to be considered as an abridger, may be evinced by the following reasons: First, he omits altogether several things related by Matthew, our Lord's pedigree, his birth, the visit of the Magians, Joseph's flight into Egypt, the cruelty of Herod. As his intention appears to have been to give in brief the history of our Lord's ministry, he begins very properly with the preaching of the Baptist. Again, there are some other things in Matthew, whereof, though they fall within the time to which Mark had confined himself, he has taken no notice; and some things are mentioned by Mark which had been overlooked by Matthew. Further, he has not always followed the same arrangement with his predecessor; and his relation of some facts, so far from being an abridgement of Matthew's, is the more circumstantial of the two. His style in general, instead of being more concise, is more diffuse. That he had read Matthew's Gospel, cannot be doubted. For their exact conformity in expression in several places, Grotius has an ingenious manner of accounting. He supposes that Mark had carefully read Matthew's Gospel in the original Hebrew, before it was translated into Greek; and that he had the particulars fresh in his memory, when he was occupied in writing his Gospel. Again, he supposes that the translator of Matthew into Greek has thought it safest to adopt the expressions of Mark, wherever they would suit the

Hebrew from which he was translating. But this, it must be confessed, though not implausible, is mere conjecture. It is generally our Lord's discourses which are abridged by Mark. As to his miracles, he has rather more fully related them. The additional circumstances and incidents recorded in this Gospel, appear to rest upon the authority of the apostles, but principally on that of Peter.

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Roman procurator ;—before whom he is accused by the Jewish rulers :—Pilate perceiving that the accusation proceeded from envy, tries in vain to save him, under pretence of granting him to the prayer of the multitude, accustomed to obtain the release of a prisoner at the passover ;—they, instigated by their rulers, demand the release of Barabbas, and the crucifixion of Jesus :—Pilate at last consents to gratify them :—Jesus is scourged, mocked, and crucified between two malefactors ;—is insulted on the cross by persons of all denominations, fellow-sufferers not excepted :—his death attended with prodigies, which strike the Roman centurion and other spectators with astonishment.

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THE
G O S P E L

BY

M A R K.

S E C T I O N I.

The Entrance on the Ministry.

I. **T**HE beginning of the Gospel of Jesus Christ Son
2 of God. As it is written in the Prophets, “ Be- Mat. 3. 1,
3 “ hold I send mine angel before thee, who shall Luke 3. 1.
“ prepare thy way :” “ The voice of one proclaiming John 1. 6.
“ in the wilderness, Prepare a way for the Lord * ; Mal. 3. 1.
4 “ make for him a straight passage :” thus came Isa. 40. 3.
John baptizing in the wilderness, and publishing John 1. 23.
the baptism of reformation for the remission of
5 sins. And all the country of Judea, and the in-
habitants of Jerusalem resorted to him, and were
baptized by him in the river Jordan, confessing
6 their sins. Now John’s clothing was of camel’s
hair, tied round his waist with a leathern girdle :
7 and he lived upon locusts and wild honey. And
he proclaimed, saying, One mightier than I cometh
after me, whose shoe-latchet I am not worthy to
8 stoop down and untie. I indeed have baptized
you in water ; but he will baptize you in the Holy
Spirit.

* Jehovah.

Mat. 3. 13. 9 At that time Jesus came from Nazareth of Galilee,
 Luke 3. 21. 10 and was baptized by John in Jordan. As soon
 John 1. 31. as he arose out of the water, he saw the sky part
 asunder, and the Spirit descend upon him like a
 11 dove. And a voice was heard from heaven, which
 said, Thou art my beloved Son, in whom I delight.

Mat. 4. 1. 12 Immediately after this the Spirit conveyed him
 Luke 4. 1. 13 into the wilderness; and he continued there in the
 wilderness forty days tempted by Satan*; and
 was among the wild beasts; and the angels ministered to him.

Mat. 4. 12. 14 But after John's imprisonment, Jesus went into
 Luke 4. 15. Galilee, proclaiming the good tidings of the reign of
 John 4. 43. 15 God. The time, said he, is accomplished; the
 reign of God approacheth; reform, and believe the
 good tidings.

Mat. 4. 18. 16 Then walking by the sea of Galilee, he saw Simon,
 Luke 5. 1. and Andrew, Simon's brother, casting a drag
 John 1. 35. 17 into the sea, for they were fishers. Jesus said to
 them, Come with me, and I will make you become
 18 fishers of men. Immediately they left their nets,
 19 and followed him. Passing on a little, and seeing
 James, son of Zebedee, with John his brother, who
 20 were mending their nets in a bark; he immediately
 called them: whereupon leaving their father Zebedee
 in the bark with the hired servants, they accompanied him.

Luke 4. 31. 21 And they went to Capernaum; and on the Sabbath,
 Mat. 7. 28. he repaired directly to the synagogue, and instructed
 the people, who were astonished at his
 22 manner of teaching; for he taught as one having
 authority, and not as the Scribes.

Luke 4. 33. 23 Now there was in their synagogue a man possessed
 24 with an unclean spirit, who cried out, Ah! Jesus

* Adversary.

of Nazareth, what hast thou to do with us? Art thou come to destroy us? I know who thou art, 25 the holy one of God. Jesus rebuking him, said, Be 26 silent, and come out of him. Then the unclean spirit threw him into convulsions, and raising loud 27 cries, came out of him: at which they were all so amazed, that they asked one another, What meaneth this? What new teaching is this? for he commandeth with authority even the unclean spirits, 28 and they obey him. And thenceforth his fame spread through all the region of Galilee.

29 As soon as they were come out of the syna- Mat. 8. 14.
gogue, they went with James and John into the
30 house of Simon and Andrew, where Simon's wife's
mother lay sick of a fever, whereof they imme-
31 diately acquainted Jesus. And he came, and tak-
ing her by the hand, raised her; instantly the fever
left her, and she entertained them.

32 In the evening, after sun-set, they brought to him
33 all the sick, and the demoniacs; the whole city
34 being assembled at the door. And he healed many
persons affected with various diseases, and expelled
many demons, whom he permitted not to speak, Luke 4. 41.
because they knew him.

35 On the morrow, having risen before the dawn,
he went out and retired to a solitary place, and
36 prayed there. And Simon and his company went
37 in quest of him, and having found him, said to him,
38 Every body seeketh thee. Jesus said, Let us go to
the neighbouring boroughs to proclaim [the reign]
39 there also; for I came out with this design. Ac-
cordingly he proclaimed it in their synagogues
throughout all Galilee, and expelled demons.

40 And a leper came to him; and on his knees en- Mat. 8. 2.
treated him, saying, If thou wilt, thou canst cleanse Luke 5. 12.

41 Jesus had compassion, and stretched out his

hand, and touching him, said, I will; be thou
 42 cleansed. This he had no sooner uttered, than the
 leprosy departed from the man, and he was cleansed.
 43 Then Jesus strictly charging him, and dismissing
 44 him, said, See thou tell nothing of this to any man;
 but go, show thyself to the priest; and offer for
 thy cleansing, the things prescribed by Moses, that
 45 it may be notified to the people. But the man, as
 soon as he was gone, began to blaze this story, talk-
 ing openly every where, insomuch that Jesus could
 no longer appear publicly in the city; but remain-
 ed without in solitary places, whither people resort-
 ed to him from all parts.

II. AFTER many days he returned to Capernaum;
 2 and when it was known that he was in the house,
 such a multitude flocked thither, that there was no
 room for them, not even near the door, and he
 taught them the word [of God].

Mat. 9. 1.
 Luke 5. 15.

3. A paralytic was then brought, carried by four
 men, who not being able to come nigh him for the
 crowd, uncovered the place where Jesus was, and
 through the opening let down the couch whereon
 5 the paralytic lay. Jesus perceiving their faith, said
 to the paralytic, Son, thy sins are forgiven thee.
 6 But certain Scribes who were present, reasoned
 7 thus within themselves: ‘How doth this man
 ‘speak such blasphemies? Who can forgive sins
 8 ‘but God?’ Jesus immediately knowing in him-
 self that they made these reflections, said to them,
 9 Why do ye reason thus within yourselves? Which
 is easier, to say to the paralytic, ‘Thy sins are
 ‘forgiven,’ or to say, [with effect], ‘Arise, take up
 10 ‘thy couch and walk?’ But that ye may know
 that the Son of man hath power upon the earth to
 11 forgive sins; rise (he said to the paralytic), I
 command thee, take up thy couch and go home,

Luke 7. 48.

12 Immediately he arose, took up the couch, and walked out before them all ; insomuch that they were all amazed, and glorified God, saying, We never saw any thing like this.

13 Again, he went out towards the sea, and all the multitude repaired to him, and he taught them. Mat. 9. 9.
Luke 5. 17.

14 Passing along, he saw Levi, son of Alpheus, sitting at the toll-office, and said to him, Follow me.

15 And he arose and followed him. Now when Jesus was at meat in this man's house, several publicans and sinners placed themselves at table with him and his disciples ; for many of these people followed

16 him. The Scribes and the Pharisees, seeing him eat with publicans and sinners, said to his disciples, Wherefore doth he eat and drink with publicans and sinners ? Jesus hearing this, replied, The whole need not a physician, but the sick. I came not to call the righteous, but sinners [to reformation].

18 The disciples of John, and those of the Pharisees, accustomed to fasting, came to him and said, John's disciples, and those of the Pharisees, fast ; why do Mat. 9. 14.
Luke 5. 33.

19 not thy disciples fast ? Jesus answered, Do the bridemen fast while the bridegroom is with them ?

While the bridegroom is with them they do not fast. But the days will come when the bridegroom shall be taken from them ; and in those days they will

20 fast. Nobody seweth a piece of undressed cloth on an old garment ; otherwise the new patch teareth the old cloth, and maketh a worse rent. Nobody putteth new wine into old leathern bottles ; else the new wine bursteth the bottles ; and thus both the wine is spilt, and the bottles are rendered useless ; but new wine must be put into new bottles.

23 Once, when he was going through the corn on the Sabbath, his disciples plucked the ears of corn as they went. The Pharisees said to him, Why do Mat. 12. 1.
Luke 6. 1.

they that which on the Sabbath it is unlawful to do?

1 Sam. 21. 1. 25 He answered, Did ye never read what David and his attendants did, in a strait, when they were
26 hungry, how he entered the tabernacle of God, in the days of Abiathar the high priest, and ate the loaves of the presence, which none but the priests could lawfully eat, and gave thereof also to his at-
27 tendants? He added, The Sabbath was made for man, not man for the Sabbath. Therefore the Son of man is master even of the Sabbath.

Mat. 12. 9. III. Another time he entered the synagogue, when a
Luke 6. 6. 2 man was there who had a withered hand. And

they, with a design to accuse him, watched him, to see whether he would heal the man on the Sabbath.

3 Jesus said to the man who had the withered hand,

4 Stand up in the midst. Then he said to them, Whether is it lawful to do good on the Sabbath, or to do evil ; to save, or to kill ? But they were silent.

5 And looking round on them with anger, being grieved for the blindness of their minds, he said to the man, Stretch out thy hand : and as he stretched out his hand, it became sound like the
6 other. And the Pharisees went out immediately, and conspired with the Herodians against him, to destroy him.

7 But Jesus withdrew with his disciples towards the sea, whither a great multitude followed him

8 from Galilee, from Judea, from Jerusalem, from Idumea *, and from the banks of the Jordan. They

also of the territories of Tyre and Sidon, having heard what wonders he had performed, flocked to

9 him in crowds. Then he ordered his disciples to get a boat to attend him, because of the multitude, lest

10 they should throng him : for he had healed many.

* In the Old Testament commonly *Edom*.

which made all who had maladies press upon him
 11 to touch him. And the unclean spirits, when they
 beheld him, prostrated themselves before him, cry-
 12 ing, Thou art the Son of God. But he strictly
 charged them not to make him known.

SECTION .II

The Nomination of Apostles.

13 AFTERWARDS he went up a mountain, and
 called to him whom he would, and they went to him. Mat. 10. 1
Luke 6. 12.
chap. 6. 7.
 14 And he selected twelve, that they might attend him,
 and that he might commission them to proclaim
 15 [the reign], empowering them to cure diseases, and
 16 to expel demons. These were Simon, whom he
 surnamed Peter, and James, son of Zebedee, and
 17 John the brother of James. These he surnamed
 18 Boanerges, that is, sons of thunder; and Andrew,
 and Philip, and Bartholomew, and Matthew, and
 19 Thomas, and James son of Alpheus, and Thaddeus,
 and Simon the Canaanite, and Judas Iscariot who
 betrayed him.
 20 Then they went into a house, whither the people
 again crowded so fast, that Jesus and his disciples
 21 could not so much as eat. His kinsmen bearing
 this, went out to lay hold on him, for they said, He
 22 is beside himself. But the Scribes who came from Mat. 9. 34.
& 12. 24.
Lu. 11. 15.
 Jerusalem said, He is confederate with Beelzebub,
 and expelleth demons by the prince of the demons.
 23 Jesus having called them, said to them by simili-
 24 tude, How can Satan expel Satan? If a kingdom be
 torn by factions, that kingdom cannot subsist.
 25 And if a family be torn by factions, that family
 26 cannot subsist. Thus, if Satan fight against himself,
 and be divided, he cannot subsist, but is near his
 27 end. No one who entereth a strong man's house,

can plunder his goods, unless he first overpower the strong man; then, indeed, he may plunder the house. Verily I say unto you, that though all other sins in the sons of men are pardonable, and whatever detractions they shall utter; whosoever shall detract from the Holy Spirit, shall never be pardoned, but is liable to eternal punishment. [He said this,] because they affirmed that he was leagued with an unclean spirit.

Mat. 12. 31. 31 Meanwhile came his mother and brothers, who
 Lu. 12. 10. 32 standing without, sent for him. And the crowd
 1 Jo. 5. 16. who sat round him, said to him, Lo, thy mother and thy brothers are without, and seek thee.
 33 He answered them, saying, Who is my mother or
 34 my brothers? And looking about on those who sat around him, he said, Behold my mother and my
 35 brothers: for whosoever doth the will of God, is my brother, my sister, and mother.

Mat. 13. 1. IV. Again, he was teaching by the sea-side, when so great a multitude gathered about him, that he was obliged to go aboard a bark and sit there, while all the people remained on shore. Then he taught them many things by parables.

Mat. 13. 4. 3 In teaching he said to them, Attend, behold the
 Luke 8. 4. 4 sower went out to sow. And as he sowed, part of the seed fell by the way-side, and the birds came
 5 and picked it up; part fell upon rocky ground, where it had little mould. This sprang the sooner,
 6 because there was no depth of soil. But after the sun had beaten upon it, it was scorched, and having
 7 no root, it withered away. Part fell amidst thorns; and the thorns grew up and stifled it, so
 8 that it yielded nothing. Part fell into good ground, and sprang up, and became so fruitful, that some grains produced thirty, some sixty, and some a hun-

9 dred. He added, Whoever hath ears to hear, let him hear.

10 When he was in private, those who were about Mat. 13. 10. Luke 8. 9, him with the twelve asked him the meaning of the

11 parable. He said to them, It is your privilege to know the secrets of the reign of God, but to those

12 without every thing is veiled in parables ; that they Mat. 6. 9.

may not perceive what they look at, or understand what they hear ; lest they should be reclaimed, and

13 obtain the forgiveness of their sins. He said also to them, Do ye not understand this parable ? How then will ye understand all [my] parables ?

14 The sower is he who disperseth the word. The Mat. 13. 18. Luke 8. 1. way-side on which some of the grain fell, denoteth

those who have no sooner heard the word, than Satan cometh and taketh away that which was sown

16 in their hearts. The rocky ground denoteth those who hearing the word, receive it at first with plea-

17 sure ; yet not having it rooted in their minds, retain it but a while ; for when trouble or persecution

cometh because of the word, they instantly relapse.

18 The ground over-run with thorns, denoteth those

19 hearers in whom worldly cares, and the delusion of riches, and the inordinate desires of other things,

20 stifle the word and render it unfruitful. The good soil on which some grains yielded thirty, some

sixty, and some a hundred, denoteth those who hear the word and retain it, and produce the fruits

thereof.

21 He said further, Is a lamp brought to be put Mat. 5. 15. Luke 8. 16. & 11. 33. Mat. 10. 26. under a corn-measure, or under a bed ; and not to

22 be set on a stand ? For there is no secret that is not to be discovered ; nor hath aught been concealed

23 which was not to be divulged. If any man have ears to hear, let him hear.

24 He said, moreover, Consider what ye hear : with Luke 8. 18.

Mat. 7. 2.

Luke 6. 38.

Mat. 13. 12.

Mat. 25. 29.

Lu. 19. 26.

the measure wherewith ye give, ye shall receive ; and to you who are attentive, more shall be added. 25 For to him who hath, more shall be given ; but from him who hath not, even that which he hath shall be taken.

26 He said also, The kingdom of God is like seed 27 which a man sowed in his field. While he slept by night and waked by day, the seed shot up, and 28 grew without his minding it. For the earth produceth of itself first the blade, then the ear ; afterwards the full corn. 29 But as soon as the grain was ripe, he applied the sickle, because it was time to reap it.

Mat. 13. 31.

30 He said also, Whereunto shall we compare the kingdom of God ; or by what similitude shall we 31 represent it ? It is like a grain of mustard-seed, which, when it is sown in the earth, is the smallest 32 of all the seeds that are there. But after it is sown, it springeth up, and becometh greater than any herb, and shooteth out branches so large, that under their shade the birds of the air may find shelter.

33 And in many such similitudes he conveyed instruction to the people, as he found them disposed 34 to hear ; and without a similitude he told them nothing : but he solved all to his disciples in private.

Mat. 8. 23.

Luke 8. 22.

35 That day, in the evening, he said to them, Let us 36 pass to the other side. And they leaving the people, but having him in the bark, set sail in company 37 with other small barks. Then there arose a great storm of wind, and the billows beat into the bark, 38 so that it was now full. Jesus being in the stern, asleep on a pillow, they awaken him, saying, Rabbi, 39 carest thou not that we perish ? And he arose and commanded the wind, saying to the sea, Peace ! be still ! Immediately the wind ceased, and a great

40 calm ensued. And he said to them, Why are ye so
41 timorous? How is it that ye have no faith? And
they were exceedingly terrified, and said one to
another, Who is this whom even the wind and the
V. sea obey? Then they crossed the sea, and came in-
to the country of the Gadarenes.

Mat. 8. 28.

Luke 8. 26.

2 He was no sooner gone ashore, than there met
him a man coming from the monuments, possessed
by an unclean spirit, who made his abode in the
3 tombs; and no man could confine him, not even
4 with chains. For he had been often bound with
fettors and chains, and had wrenched off the chains,
and broken the fetters, so that nobody was able to
5 tame him. He was continually night and day in
the mountains and in the tombs, howling and cut-
6 ting himself with flints. But when he saw Jesus
afar off, he ran, and prostrating himself before him,
7 cried out, What hast thou to do with me, Jesus,
Son of the most high God? I conjure thee by God
8 not to torment me. (For Jesus had said to him,
9 Come out of the man, thou unclean spirit.) Jesus
asked him, What is thy name? He answered, My
10 name is legion*, for we are many. And he ear-
nestly entreated him not to drive them out of the
11 country. Now there was a great herd of swine
12 feeding on the mountain. And all the fiends be-
sought him, saying, Suffer us to go to the swine,
that we may enter into them. Jesus immediately
13 permitted them. Then the unclean spirits being
gone out, entered into the swine; and the herd, in
number about two thousand, rushed down a preci-
14 pice into the sea, and were choked. And the swine-
herds fled, and told it in the city and villages. And
the people flocked out to see what had happened.

* About 6000.

15 When they came to Jesus, and saw him who had
 been possessed by the legion, sitting and clothed, and
 16 in his right mind, they were afraid. And those
 who had seen the whole, having related to them
 what had happened to the demoniac and to the
 17 swine ; they entreated him to leave their territories.
 18 As he entered the bark, the man who had been pos-
 19 sessed, begged permission to attend him. Jesus,
 however, did not permit him, but said, Go home to
 thy relations, and tell them what great things the
 20 Lord in pity hath done for thee. Accordingly he
 departed, publishing in Decapolis † what great
 things Jesus had done for him. And all were a-
 mazed.

Mat. 9. 18. 21 Jesus having repassed in the bark, a great crowd
 Luke 8. 41. gathered round him, while he was on the shore.

22 Then came one of the directors of the synagogue,
 named Jairus, who seeing him, threw himself at his
 23 feet, and entreated him earnestly, saying, My little
 daughter is in extreme danger ; I pray thee come
 and lay thy hands upon her to recover her, and she
 24 will be well. And Jesus went with him, followed
 by a great multitude who thronged him.

Mat. 9. 20. 25 And a woman who had been twelve years dis-
 Luke 8. 43. tressed with an issue of blood, who had suffered
 much from several physicians, and had spent her
 all without receiving any relief, but rather growing
 27 worse, having heard of Jesus, came in the crowd
 28 behind, and touched his mantle ; for she had said,
 29 ‘ If I but touch his clothes, I shall recover.’ In-
 stantly the source of her distemper was dried up,
 and she felt in her body that she was delivered from
 30 that scourge. Jesus immediately, conscious of the
 virtue which had issued from him, turned towards

* A district of ten cities.

- 31 the crowd, saying, Who touched my clothes? His
disciples answered, Thou seest how the multitude
throng thee; yet thou sayest, 'Who touched me?'
- 32 But he looked round him, to see her who had done
33 it. Then the woman, knowing the change wrought
upon her, came trembling with fear, threw herself
prostrate before him, and confessed the whole truth.
- 34 But he said to her, Daughter, thy faith hath cured thee; go in peace released from this scourge. Luke 7. 50.
- 35 Ere he had done speaking, messengers came from Luke 8. 49.
the house of the director of the synagogue, who said,
Thy daughter is dead, why shouldst thou trouble
36 the teacher any further? Jesus hearing this message
delivered, said immediately to the director, Fear
37 not; only believe. And he allowed nobody to
follow him except Peter and James, and John the
38 brother of James. Being arrived at the director's Mat. 9. 23.
39 house, and seeing the tumult, and the people weep-
ing and wailing immoderately, he said to them, as
he entered, Why do ye weep and make a bustle?
40 the child is not dead but asleep. And they derided
him. But having made them all go out, he took
with him the child's father and mother, and those
41 who came with him; and he entered the chamber
where she was lying, and, taking her by the hand,
said to her, Talitha cumi (which signifieth, 'Dam-
42 sel arise,') I command thee. Immediately the
damsel arose and walked, for she was twelve years
old; and they were confounded with astonishment.
- 43 But he strictly enjoined them not to mention it to
any body, and ordered that something should be
given her to eat.

SECTION III.

The first Mission of the Apostles.

- Mat. 13. 54. VI. JESUS leaving that place went to his own
 Luke 4. 16. 2 country, accompanied by his disciples. And on
 the Sabbath he taught in their synagogues, and
 many who heard him said with astonishment,
 Whence hath this man these abilities? and what
 wisdom is this which he hath gotten, that even so
 John 6. 41. 3 great miracles are performed by him? Is not this
 the carpenter, the son of Mary, the brother of
 James and Joses, and Judas and Simon? Are not
 his sisters also here with us? And they were scan-
 John 4. 44. 4 dalized at him. But Jesus said to them, A pro-
 phet is no where disregarded, except in his own
 country, amongst his own relations, and in his own
 5 house. And he could do no miracle there, except
 curing a few sick by laying his hands on them.
 6 And he wondered at their unbelief.
 Mat. 10. 1. 7 And he went through the neighbouring villages
 Luke 9. 1. teaching And having called to him the twelve,
 ch. 3. 14. he sent them out by two and two, and gave them
 8 power over the unclean spirits; and ordered them
 to take nothing for their journey but a single staff,
 no bag, no bread, and in their girdle no money :
 Acts 12. 8. 9 to be shod with sandals, and not to put on two
 10 coats. He said also, Whatever house ye enter in
 any place, continue in that house until ye leave the
 11 place. But whosoever they will not receive you,
 Acts 13. 51. nor hear you, shake off the dust under your feet at
 your departure, as a protestation against them. Ve-
 rily I say unto you, the condition of Sodom and Go-
 morra shall be more tolerable on the day of judg-
 12 ment than the condition of that city. And being
 13 departed, they publicly warned men to reform; and

expelled many demons, and cured many sick persons, anointing them with oil.

14 And king Herod heard of him (for his name was become famous) and said, John the baptizer is raised from the dead; and therefore miracles are performed by him. Others said, It is Elijah. Others,
15 It is a prophet like those of ancient times. But
16 when Herod heard of him, he said, This is John whom I beheaded. He is raised from the dead.

17 For Herod had caused John to be apprehended, and kept bound in prison, on account of Herodias, his brother Philip's wife, whom he had himself
18 married. For John had said to Herod, It is not
19 lawful for thee to have thy brother's wife. Now
Herodias resented this, and would have killed him,
20 but could not, because Herod respected John, knowing him to be a just and holy man, and protected him, and did many things recommended by
21 him, and heard him with pleasure. At length a favourable opportunity offered, which was Herod's birth-day, when he made an entertainment for the
22 great officers of his court and army, and the persons of distinction in Galilee. For the daughter of Herodias came in, and danced before them, and pleased Herod and his guests so much, that the king said to the damsel, Ask whatever thou wilt,
23 and I will give it thee; nay, he swore to her, Whatever thou shalt ask, I will give thee, were it
24 the half of my kingdom. And she withdrew and said to her mother, What shall I ask? She answered,
25 The head of John the Baptist. Her daughter then, returning hastily to the king, made this request: I would that thou give me presently in a
26 basin the head of John the Baptist. And the king was much grieved; however, from a regard to his
27 oath, and his guests, he would not refuse her, but

Mat. 14. 1.
Luke 9. 7.

Mat. 14. 3.
Luke 9. 19.

Lev. 18. 16.
& 20. 21.

immediately dispatched a sentinel with orders to
 28 bring the Baptist's head. Accordingly he went and
 beheaded him in the prison, and brought his head in
 a basin, and presented it to the damsel; and the
 29 damsel presented it to her mother. When his dis-
 ciples heard this, they went and fetched his corpse,
 and laid it in a monument.

Luke 9. 10.
Mat. 14. 13.

30 Now the apostles being assembled, related every
 thing to Jesus, both what they had done, and what
 31 they had taught. And he said to them, Come ye
 apart into a desert place, and rest a while; for
 there were so many coming and going, that they

John 6. 1.

32 had not leisure so much as to eat. And they re-
 tired by ship to a desert place to be by themselves.

33 But many who saw them depart, and knew whither
 they were sailing, ran out of all the cities, and got
 thither by land before them, and came together to

Mat. 9. 36.

34 him. Jesus being landed saw a great multitude,
 and had compassion on them; because they were
 as a flock which hath no shepherd; and he taught
 them many things.

Mat. 14. 15.
Luke 9. 12
John 6. 5.

35 When it grew late, his disciples came to him and
 36 said, This is a desert place, and it is now late; dis-
 miss the people that they may go to the neighbour-
 ing farms and villages, and buy themselves bread,
 37 for they have nothing to eat. He answering, said
 unto them, Supply them yourselves. They replied,
 Shall we go and give two hundred denarii * for
 38 bread, in order to supply them? He said to them,
 How many loaves have ye? go and see. Upon
 inquiry they answered, Five, and two fishes.
 39 And he commanded them to make all the people
 lie down upon the green grass in separate com-
 40 panies. And they formed themselves into squares,

* About 6l. 5s. Sterling.

41 by hundreds and by fifties. Then Jesus taking the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples to set before the multitude. He distributed also the two fishes among them all.
42 When they all had eaten and were satisfied, they carried off twelve baskets full of the fragments of
44 the bread and of the fishes. Now they who ate of the loaves were five thousand men.

45 And immediately he obliged his disciples to em- Mat. 14. 22.
bark, and pass over before towards Bethsaida, while John 6. 16.
46 he dismissed the people. And having sent them
47 away, he retired to a mountain to pray. In the
48 evening, the bark being in the midst of the sea, and he alone on the land, he observed them toiling at the oar, for the wind was against them: and about the fourth watch of the night *, he went to them, walking upon the water, and seemed intending to
49 pass by them. When they saw him walking upon the sea, they thought it was an apparition, and
50 cried out. For they all saw him, and were terrified; but he immediately spoke to them, saying,
51 Take courage, it is I, be not afraid. And having gone aboard to them, the wind ceased, which struck them still more with astonishment and ad-
52 miration: for their minds were so stupified, that they never reflected upon the loaves.

53 When they had crossed, they came to the terri- Mat. 14. 34.
54 tory of Genesaret †, where they landed. And be-
55 ing come ashore, the people knew him, and ran through all that country, carrying the sick on couches to every place where they heard he was.
56 And whatever village, or city, or town he entered,

* Between three and six in the morning.

† In the Old Testament *Chinnereth*.

they laid the diseased in the streets, and besought him that they might touch, were it but a tuft of his mantle; and whosoever touched him were healed.

SECTION IV.

The Errors of the Pharisees.

Mat. 15. 1. VII. THERE resorted to him also the Pharisees, and some Scribes who came from Jerusalem,
2 When these observed some of his disciples eating with impure (that is, unwashen) hands, they found
3 fault. For the Pharisees, and indeed all the Jews, observing the tradition of the elders, eat not until they have washed their hands, by pouring a little
4 water upon them; and if they be come from the market, by dipping them; and many other usages there are which they have adopted, as baptisms of
5 cups and pots, and brazen vessels and beds. Then the Pharisees and the Scribes asked him, Whence cometh it that thy disciples observe not the tradition of
6 the elders, but eat with unwashen hands? He answering, said unto them, O hypocrites, well do ye suit the character which Isaiah gave of you, when he said, "This people honoureth me with their
7 " lips; but their heart is estranged from me. In " vain, however, they worship me, while they teach
8 " institutions merely human." For laying aside the commandment of God, ye retain the tradition of men, baptisms of pots and cups, and many other
9 the like practices! Ye judge well, continued he, in annulling the commandment of God, to make room
10 for your tradition. For Moses hath said, " Honour thy father and thy mother;" and, "Who-
11 " soever revileth father or mother, shall be punished with death." But ye maintain, If a man say to father or mother, ' Be it corban (that is,

Ex. 20. 12.
Deut. 5. 16.
Ex. 21. 17.
Lev. 20. 9.
Pro. 20. 20.

‘devoted’) whatever of mine shall profit thee;
12 he must not thenceforth do aught for his father or
13 his mother; thus invalidating the word of God by
the tradition which ye have established. And in
many other instances ye act thus.

14 Then having called the whole multitude, he said to Mat. 15.10
them, Harken to me all of you, and he instructed.

15 There is nothing from without which, entering into
a man, can pollute him; but the things which pro-
ceed from within the man, are the things that pol-
16 lute him. If any man have ears to hear, let him
hear.

17 When he had withdrawn from the people into
the house, his disciples asked him the meaning of Mat. 15.15.

18 that sentence. He answered, Are ye also void of
understanding? Do ye not conceive, that whatso-
ever from without entereth into the man, cannot
19 pollute him; because it entereth not into his heart,
but into his belly, whence all impurities in the vic-
20 tuals pass into the sink. But, added he, that which
proceedeth out of the man, is what polluteth the
21 man: for from within the human heart proceed
vicious machinations, adulteries, fornications, mur-
22 ders, thefts, insatiable desires, malevolence, fraud,
23 immodesty, envy, calumny, arrogance, levity. All
these evils issue from within, and pollute the man.

24 Then he arose and went to the frontiers of Tyre Mat. 15.21.
and Sidon; and having entered a house, he desired

that none might know of him; but he could not
25 be concealed. For a woman, whose little daughter
had an unclean spirit, hearing of him, came and
26 threw herself at his feet (the woman was a Greek,
a native of Syrophenicia), and intreated him, that
he would cast the demon out of her daughter.

27 Jesus answered, Let the children first be satisfied;
for it is not seemly to take the children’s bread,

28 and throw it to the dogs. She replied, 'True, Sir,
yet even the dogs under the table eat of the chil-
29 dren's crumbs. He said to her, For this answer go
home; the demon is gone out of thy daughter.
30 Immediately she went home, and found her daugh-
ter lying upon the bed, and freed from the demon.
31 Then leaving the borders of Tyre and Sidon, he
returned to the sea of Galilee, through the precincts
32 of Decapolis. And they brought to him a deaf
man, who had also an impediment in his speech,
33 and intreated him to lay his hand upon him. Jesus
having taken him aside from the crowd, spat upon
his fingers, and put them into the man's ears, and
34 touched his tongue. Then looking up to heaven,
and sighing, he said, Ephphatha, that is, Be opened.
35 Immediately his ears were opened, and his tongue
36 loosed, and he spoke distinctly. Jesus charged
them to tell nobody: but the more he charged
them, the more they published it, saying, with in-
expressible amazement, He doth every thing well:
he maketh both the deaf to hear, and the dumb to
speak.

Mat.15.32. **VIII.** At that time the crowd being very numerous,
and having no food, Jesus called his disciples, and
2 said to them, I have compassion on the multitude;
for they have attended me now three days, and have
3 nothing to eat; and if I send them home fasting,
their strength will fail by the way; for some of
4 them are come from afar. His disciples answered,
Whence can we supply these people with bread
5 here in the desert? He asked them, How many
6 loaves have ye? They said, Seven. Then com-
manding the multitude to place themselves upon
the ground, he took the seven loaves, and having
given thanks, broke them, and gave them to his
disciples, that they might distribute them to the

- 7 people, and they distributed them. They had also
a few small fishes, which, after the blessing, he like-
8 wise ordered to be presented. So they ate, and
were satisfied; and the fragments which remained
9 were carried off in seven maunds. Now they who
had eaten were about four thousand.
- 10 Having dismissed them, he immediately embark-
ed with his disciples, and went into the territory of
11 Dalmanutha. Thence some Pharisees came, who Mat. 16. 1.
began to argue with him, and, in order to prove
12 him, demanded of him a sign in the sky. Jesus
answered, with a deep groan, Wherefore doth this
generation require a sign? Verily I say unto you,
13 that no sign shall be given to this generation. Af-
ter that, leaving them, he re-embarked and re-
turned.
- 14 Now the disciples had forgotten to bring bread Mat. 16. 5.
15 having only one loaf with them in the bark. Then Luke 12. 5.
Jesus gave them this caution: Attend; beware of
the leaven of the Pharisees, and of the leaven of
16 Herod. They reflecting hereon, said among them-
17 selves: It is because we have no bread. Jesus re-
marking it, said unto them: Why make ye this
reflection, that ye have no bread? Are ye yet so
18 thoughtless, so inattentive? Is your understanding
still blinded? Have ye no use of your eyes, or of
19 your ears? or have ye no memory? When I dis-
tributed the five loaves among the five thousand,
how many baskets full of fragments did ye carry
20 off? They answered, Twelve. And when the
~~seven~~ among the four thousand, how many maunds
21 full of fragments did ye carry off? They said,
Seven. How then is it, proceeded he, that ye do
not apprehend me?
- 22 When Jesus came to Bethsaida, they brought to
him a blind man, whom they entreated him to

23 touch. He took the blind man by the hand, and led him out of the village. Then having put spittle on his eyes, and laid his hands upon him, he
 24 asked him whether he saw. Having looked up, he said, I see men, whom I distinguish from trees only
 25 by their walking. And Jesus laid his hands upon the man's eyes, and made him look again. And
 26 he was so perfectly cured, as to see every object clearly. And Jesus sent him home, saying, Neither go into the village, nor tell aught to any of the villagers.

SECTION V.

The Transfiguration.

Mat. 16. 13. 27 JESUS went thence with his disciples to the vil-
 Luke 9. 13. lages of Cesarea Philippi, and by the way he asked
 28 them, saying, Who do men say that I am? They answered, 'John the Baptist;' but some say, 'Eli-
 29 jah;' and others, 'one of the Prophets.' He said to them, But who say ye that I am? Peter answer-
 30 ing, said to him, Thou art the Messiah. Then he charged them to tell nobody this concerning him.

Mat. 16. 21. 31 And he began to inform them that the Son of
 Luke 9. 22. man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and that in three days he must rise
 32 again. This he spoke so plainly, that Peter taking
 33 him aside, reprov'd him. But he turning, and looking on his disciples, rebuked Peter, saying, Get thee hence, adversary, for thou dost not relish the things of God, but the things of men.

Mat. 16. 24. 34 Then having called both to the people, and to his
 Luke 9. 23. disciples, he said, Is any man willing to come under
 John 12. 25. my guidance? Let him renounce himself, and take
 35 up his cross, and follow me. For whosoever would

save his life, shall lose it; and whosoever will lose his life, for my sake and the gospel's, shall save it.
 36 What would it profit a man, if he should gain the
 37 whole world, with the forfeit of his life? or what
 38 will a man not give in ransom for his life? For Mat. 10. 39.
 whosoever shall be ashamed of me, and of my words, Luke 12. 9.
 in this adulterous and sinful generation; of him
 likewise the Son of man will be ashamed, when he
 shall come in the glory of his Father, accompanied
 IX. by the holy messengers. He added, Verily I say
 unto you, there are some standing here, who shall
 not taste death, until they see the reign of God
 ushered in with power.

2 AFTER six days Jesus took Peter, and James, and Mat. 17. 1.
 John, apart to the top of a high mountain, and was Luke 9. 28.
 3 transfigured in their presence. His garments be-
 came radiant, and were like snow, of such a white-
 ness, as no fuller on the earth could imitate.
 4 There appeared to them also Elijah and Moses,
 5 who were conversing with Jesus. Then Peter said
 to Jesus, Rabbi, it is good for us to stay here: let
 us make three booths, one for thee, and one for
 Moses, and one for Elijah: for he knew not what
 6 he said, they were so terrified. And there came a
 cloud which covered them; and out of the cloud
 issued a voice, which said, This is my beloved Son, 2 Pet. 1. 17.
 8 hear him. And instantly looking about, they saw ch. 1. 11.
 nobody but Jesus and themselves. Mat. 3. 17.
Luke 3. 22.

9 As they went down from the mountain, he charg- Mat. 17. 9.
 ed them not to relate to any body what they had
 seen, until the Son of man were risen from the dead.
 10 And they took notice of that expression, and en-
 quired among themselves what the rising from the
 11 dead could mean. Then they asked him, saying,
 Why do the scribes affirm, that Elijah must come
 12 first? He answered, Elijah, to consummate the

whole, must come first, and (as it is written of the Son of man) must likewise suffer many things, and
13 be contemned. But I tell you, that Elijah too is come, as was predicted, and they have treated him as they pleased.

Mat. 17. 14.
Luke 9. 37.

14 WHEN he returned to the other disciples, he saw a great multitude about them, and some scribes disputing with them. As soon as the people saw him, they were all struck with awe, and ran to salute
15 him. And he asked the scribes, About what do ye
16 dispute with them? One of the people answering, said, Rabbi, I have brought thee my son, who hath
17 a dumb spirit; and wheresoever it seizeth him, it dasheth him on the ground, where he continueth foaming, and grinding his teeth, till his strength is exhausted. And I spoke to thy disciples to expel
18 the demon, but they were not able. Jesus thereupon said, O unbelieving generation, how long shall I be with you? How long shall I suffer you? Bring
19 him to me. Accordingly they brought him: and no sooner did Jesus see him, than the spirit threw him into convulsions; so that he foamed and rolled
20 upon the ground. Jesus asked the father, How long is it since this first befel him? He answered,
21 From his infancy; and often hath it thrown him both into the fire and into the water, to destroy him; but if thou canst do any thing, have compas-
22 sion upon us, and help us. Jesus replied, If thou canst believe; all things are practicable for him
23 who believeth. The boy's father crying out immediately, said with tears, I believe; master, supply
24 thou the defects of my faith. When Jesus saw that the people came crowding upon him, he rebuked the unclean spirit, saying to him, Thou dumb and deaf spirit, come out of him, I command
25 thee, and enter no more into him. Then the demon

having cried aloud, and severely convulsed him, came out, and he appeared as one dead, insomuch
27 that many said, He is dead. But Jesus taking him by the hand, raised him, and he stood up.

28 When Jesus was come into the house, his disci- Mat. 17. 19.
ples asked him privately, Why could not we expel
29 the demon? He answered, This kind cannot be dis-
lodged, unless by prayer and fasting.

30 Having left that place, they passed through Ga-
lilee, and he was desirous that nobody should know
31 it, for he was instructing his disciples. And he said
to them, The Son of man will soon be delivered into Mat. 17. 22.
the hands of men, who will kill him; and after he is
32 killed, he will rise again the third day. But they
understood not what he meant, and were shy to
ask him.

33 When he was come to Capernaum, being in the Mat. 18. 1.
house, he asked them, What were ye debating Luke 9. 46.
34 amongst yourselves by the way? But they were si-
lent; for they had debated amongst themselves by
35 the way who should be greatest. Then having sat
down, he called the twelve, and said to them, If
any man would be first, he ~~shall~~ be the last of all.
36 And he took a child and placed him in the midst
of them, and holding him in his arms, said to them,
37 Whosoever shall receive one such child on my ac-
count, receiveth me; and whosoever shall receive
me, receiveth not me, but him who sent me.

38 Then John said to him, Rabbi, we saw one ex- Luke 9. 49.
pelling demons in thy name, who followeth not us,
and we forbade him, because he doth not follow us.
39 Jesus answered, Forbid him not; for there is none
who worketh a miracle in my name, that can readi-
40 ly speak disrespectfully of me. For whoever is not
against you is for you.

41 For whosoever shall give you a cup of water to Mat. 10. 42.

drink on my account, because ye are Christ's ; verily I say unto you, he shall not lose his reward.

Mat. 18. 6. 42 But whoever shall ensnare any of the little ones
 Luke 17. 1. who believe in me, it were better for him that a
 Mat. 5. 29. millstone were fastened to his neck, and that he
 & 18. 8. were thrown into the sea. Moreover, if thy hand
 Isa. 66. 24. 43 ensnare thee, cut it off ; it is better for thee to enter
 Eccles. 7. 17. maimed into life, than having two hands to go into
 Judith 16. 17. 44 hell, into the unquenchable fire ; where their worm
 45 dieth not, and their fire is not quenched. And if
 thy foot ensnare thee, cut it off ; it is better for
 thee to enter lame into life, than having two feet to
 46 be cast into hell, into the unquenchable fire, where
 their worm dieth not, and their fire is not quenched.
 47 And if thine eye ensnare thee, pull it out ; it is
 better for thee to enter one-eyed into the kingdom
 of God, than having two eyes to be cast into hell-
 48 fire ; where their worm dieth not, and their fire is
 Lev. 2. 13. 49 not quenched : for every one shall be seasoned with
 Mat. 5. 13. 50 fire ; as every sacrifice is seasoned with salt. Salt
 Lu. 14. 34. is good ; but if the salt become tasteless, wherewith
 will ye season it ? Preserve salt in yourselves, and
 maintain peace one with another.

Mat. 16. 1. X. THEN he arose and came into the confines of Ju-
 dea, through the country upon the Jordan. Again
 multitudes resorted to him and again, as his cus-
 tom was, he taught them.

Mat. 19. 3. 2 And some Pharisees came who, to try him, asked
 him, Is it lawful for the husband to divorce his
 3 wife ? He answering, said to them, What precept
 4 hath Moses given you on this subject ? They re-
 Deut. 24. 1. plied, Moses hath permitted us to write her a bill
 5 of divorcement, and dismiss her. Jesus answering,
 said to them, Because of your untractable disposi-
 6 tion, Moses gave you this permission. But from the
 beginning, at the creation, God made them a male

7 and a female. For this reason a man shall leave his Gen. 1. 27.
 father and mother, and shall adhere to his wife, and Eph. 5. 31.
Gen. 2. 24.
 8 they two shall be one flesh. They are, therefore,
 9 no longer two, but one flesh. What God then hath
 conjoined, let not man separate.

10 And in the house his disciples asked him anew
 11 concerning this matter. He said to them, Whoso- Mat. 5. 32.
 ever divorceth his wife and marrieth another, com- Lu. 16. 18.
 12 mitteth adultery against her; and if a woman di-
 vorce her husband, and marry another, she commit-
 teth adultery.

13 Then they brought children to him, that he might Mat. 19. 13.
 touch them; but the disciples rebuked those who Lu. 18. 15.
 14 brought them. Jesus perceiving this, was offended,
 and said to them, Allow the children to come unto
 me, and do not hinder them; for of such is the
 15 kingdom of God. Verily I say unto you, whoso- Mat. 18. 1.
 ever will not receive the kingdom of God as a
 16 child, shall never enter it. Then taking them up in
 his arms, and laying his hands upon them, he bles-
 sed them.

17 As he went out into the road, one came running Mat. 19. 16.
 to him, who, kneeling, asked him, Good teacher, Lu. 18. 18.
 18 what must I do to inherit eternal life? Jesus answer-
 ed, Why callest thou me good? God alone is good.
 19 Thou knowest the commandments: do not commit Ex. 20. 12.
 adultery; do not commit murder; do not steal; Deut. 5. 16.
 do not give false testimony; do no injury; honour
 20 thy father and mother. The other replied, Rabbi,
 21 I have observed all these from my childhood. Je-
 sus looking upon him loved him, and said to him,
 In one thing, nevertheless, thou art deficient. Go,
 sell all that thou hast, and give the price to the
 poor, and thou shalt have treasure in heaven; then
 22 come and follow me, carrying the cross. But he

was troubled at this answer, and went away sorrowful; for he had great possessions.

Mat. 19. 23.
Lu. 18. 24.

23 Then Jesus looking around him, said to his disciples, How difficult is it for the wealthy to enter the
24 kingdom of God! The disciples were astonished at his words: but Jesus resuming the discourse, said, Children, how difficult is it for them who confide
25 in wealth, to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of
26 God. At this they were still more amazed, and said one to another, Who then can be saved?
27 Jesus looking upon them, said, To men it is impossible, but not to God: for to God all things are possible.

Mat. 19. 27.
Lu. 18. 28.

28 Then Peter took occasion to say, As for us, we
29 have forsaken all, and followed thee. Jesus answering, said, Verily I say unto you, there is none who shall have forsaken his house, or brothers, or sisters, or father, or mother, or wife, or children, or lands,
30 for my sake and the gospel's; who shall not receive now in this world a hundred-fold, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and in the future state
31 eternal life. But many shall be first who are last, and last who are first.

Lu. 13. 30.

SECTION VI.

The Entry into Jerusalem.

Mat. 20. 17.
Lu. 18. 31.

32 AS they were on the road to Jerusalem, Jesus walking before them, a panic seized them, and they followed him with terror. Then taking the twelve aside, he told them again what would befall him.
33 Behold, says he, we are going to Jerusalem, where the Son of man shall be delivered to the chief

priests, who will condemn him to die, and consign
34 him to the Gentiles; who will mock him, and
scourge him, and spit upon him, and kill him; but
the third day he shall rise again.

35 Then James and John, the sons of Zebedee, ac- Mat.20.20.
costed him, saying, Rabbi, we beg thou wouldst
36 grant us what we purpose to ask. He said to them,
37 What would ye have me grant you? They answer-
ed, That when thou shalt have attained thy glory
one of us may sit at thy right hand, and the other
38 at thy left. Jesus replied, Ye know not what ye
ask. Can ye drink such a cup as I am to drink;
and undergo an immersion like that which I must
39 undergo? They answered, We can. Jesus said to
them, Ye shall indeed drink such a cup as I am to
drink; and undergo an immersion like that which I
40 must undergo: but to sit at my right hand, and at
my left, I cannot give, unless to those for whom it is
appointed.

41 The ten hearing this, conceived indignation against Mat.20.24.
42 James and John. But Jesus having called them to-
gether, said to them, Ye know that those who are
accounted the princes of the nations domineer over
them; and their great ones exercise their authority Lu. 22. 24.
43 upon them: but it must be so amongst you. On
the contrary, whosoever would be great amongst you
44 shall be your servant; and whosoever would be the
45 chief, shall be the slave of all. For even the Son of
man came not to be served, but to serve, and to give
his life a ransom for many.

46 Then they came to Jericho. Afterwards, as he Phil. 2. 7.
was departing thence with his disciples, and a great Mat. 20.29.
47 crowd, blind Bartimeus, son of Timeus, who sat by Lu. 18. 35.
the way-side begging, hearing that it was Jesus the
Nazarene, cried, saying, Jesus, thou Son of David,

48 have pity upon me. Many charged him to be silent, but he cried still the louder, Son of David,
 49 have pity upon me. Jesus stopping, ordered them to call him. Accordingly they called the blind man, saying to him, Take courage, arise, he calleth thee.
 50 Then throwing down his mantle, he sprang up, and
 51 went to Jesus. Jesus addressing him, said, What dost thou wish me to do for thee? Rabboni, answered the blind man, to give me my sight. Jesus said to him, Go ; thy faith hath cured thee. Immediately he recovered his sight, and followed Jesus in the way.

Mat. 21. 1.
 Lu. 19. 29.

XI. As they approached Jerusalem, being come as far as Bethphage and Bethany, near the mount of Olives, he sent two of his disciples, and said to them,
 2 Go into the village over against you, and just as ye enter it, ye will find a colt tied, whereon no man
 3 ever rode ; loose him, and bring him. And if any body ask you, ' Wherefore do ye this ? ' say, ' The
 ' master needeth him,' and he will instantly send
 4 him hither. Accordingly they went, and finding the colt tied before a door, where two ways met,
 5 they loosed him. Some of the people present said
 6 to them, Wherefore loose ye the colt ? They having answered as Jesus had commanded them, were al-
 7 lowed to take him. Accordingly they brought the colt to Jesus, whereon having laid their mantles,
 8 Jesus sat upon him. And many spread their mantles in the way ; others cut down sprays from the
 9 trees, and strowed them in the way. And they who went before, and they who followed, shouted, saying, Hosanna * ! blessed be he that cometh in
 10 the name of the Lord †. Happy be the approach-

John 12.12.

Ps. 118. 25.

* Save now I pray.

† Jehovah.

ing reign of our father David. Hosanna * in the
 11 highest heaven. In this manner Jesus entered Je-
 rusalem and the temple; where, after surveying
 every thing around, he, as it was late, departed with
 the twelve to Bethany.

12 On the morrow, when he left Bethany, he was Mat. 21. 18.
 13 hungry; and observing a fig-tree at a distance, full
 of leaves, went to look for fruit on it, for the fig-
 harvest was not yet. And being come, he found
 14 nothing but leaves. Thereupon Jesus said to it,
 Henceforth let never man eat fruit off thee. And
 his disciples heard him.

15 Being returned to Jerusalem, Jesus went into the Mat. 21. 12.
 temple, and drove out them who sold, and them John 2. 14.
 who bought in the temple, and overturned the tables Lu. 19. 45.
 of the money-changers, and the stalls of them who
 16 sold doves; and would suffer nobody to carry ves-
 17 sels through the temple. He also taught them,
 saying, Is it not written, “ My house shall be called Isa. 56. 7.
 “ a house of prayer for all nations?” but ye have Jer. 7. 11.
 18 made it a den of robbers. And the scribes and the
 chief priests hearing this, sought means to destroy
 him; for they dreaded him, because all the multi-
 19 tude admired his doctrine. And in the evening he
 went out of the city.

20 Next morning, as they returned, they saw that Mat. 21. 20.
 21 the fig tree was dried up from the root. Peter re-
 collecting, said to him, Rabbi, behold the fig-tree
 22 which thou hast devoted, already withered. Je-
 23 sus answered, Have faith in God. For verily I say
 unto you, Whoever shall say to this mountain, ‘ Be
 ‘ lifted and thrown into the sea,’ and shall not in the
 least doubt, but shall believe that what he saith
 24 shall happen; whatever he shall command shall be

* Save now I pray.

done for him ; for which reason I assure you, that what things soever ye pray for, if ye believe that ye shall obtain them, they shall be yours.

Mat. 6. 14. 25 And when ye stand up to pray, forgive, if ye have matter of complaint against any ; that your Father who is in heaven may also forgive you your trespasses. But if ye do not forgive, neither will your Father, who is in heaven, forgive your trespasses.

Mat. 21. 23. 27 Again, they arrived at Jerusalem, and as he was
 Luke 20. 1. 28 walking in the temple, the chief priests, the scribes, and the elders, came and said to him, By what authority dost thou these things ? and who empowered thee to do them ? Jesus answering, said unto them, I also have a question to ask ; answer me, and I will tell you by what authority I do these things. Was the title which John had to baptize, from heaven, or from men ? answer me. Then they argued thus among themselves : ‘ If we say, From heaven ; he will reply, Why then did ye not believe him ? But if we say, From men ; we are in danger from the people, who are all convinced that John was a prophet.’ They therefore answering, said to Jesus, We cannot tell. Jesus replied, Neither tell I you by what authority I do these things.

Mat. 21. 33. XII. Then addressing them in parables, he said, A
 Luke 20. 9. man planted a vineyard, and hedged it about, and dug a place for the wine vat, and built a tower, and having farmed it out, went abroad. The season being come, he sent a servant to the husbandmen, to receive his portion of the fruits of the vineyard. But they seized him, beat him, and sent him away empty. Again, he sent to them another servant, whom they wounded in the head with stones, and sent back with disgrace. Again, he sent another, whom they killed ; and of many

more that he sent, some they beat, and some they
 6 killed. At last, having an only son, whom he loved,
 he sent him also to them; for he said, ‘ They
 7 ‘ will reverence my son.’ But those husbandmen
 said among themselves, ‘ This is the heir, come,
 ‘ let us kill him; and the inheritance will be our
 8 ‘ own.’ Then they laid hold on him, and having
 thrust him out of the vineyard, killed him.
 9 What, therefore, will the proprietor of the vine-
 yard do? He will come and destroy the husband-
 10 men, and give the vineyard to others. Have ye
 not read this passage of Scripture: “ A stone Ps. 118.22.
 11 “ which the builders rejected, is made the head Acts 4. 11.
 “ of the corner. This the Lord * hath performed, 1 Pet. 2. 6.
 12 “ and we behold it with admiration.” Then they
 would fain have seized him, but were afraid of the
 multitude; for they knew that he spoke the para-
 ble against them.

SECTION VII.

The Prophecy on Mount Olivet.

13 LEAVING him they went away, and sent to Mat. 22.15.
 him certain Pharisees and Herodians †, to catch Lu. 20. 20.
 14 him in his words. These coming up, said to him,
 Rabbi, we know that thou art upright, and stand-
 est in awe of none; for thou respectest not the
 person of men, but teachest the way of God faith-
 fully. Is it lawful to give tribute to Cesar, or not?
 15 Shall we give? or shall we not give? He perceiv-
 ing their artifice, answered, Why would ye entangle
 me? Bring me a denarius, that I may see it.
 16 When they had brought it, he asked them, Whose
 is this image and inscription? They answered,

17 Cesar's. Jesus replied, Render to Cesar that which is Cesar's, and to God that which is God's. And they wondered at him.

Mat. 22. 23. 18 Then came Sadducees to him, who say that there
Lu. 20. 27. is no future life, and proposed this question:
Acts 23. 8.

Deut. 25. 5. 19 Rabbi, Moses hath enacted, that if a man's brother die, survived by a wife without children, he shall marry the widow, and raise issue to his brother.

20 Now there were seven brothers. The first took a

21 wife, and dying, left no issue. The second married her, and died; neither left he any issue; so did

22 also the third. Thus all the seven married her, and left no issue. Last of all the woman also died.

23 At the resurrection, therefore, when they are risen, to which of the seven will she belong; for she hath

24 been wife to them all? Jesus answering, said unto them, Is not this the source of your error, your not knowing the Scriptures, nor the power of God?

25 For there will be neither marrying, nor giving in marriage, among them who rise from the dead. They will then resemble the heavenly messengers.

26 But as to the dead, that they are quickened, have ye not read in the book of Moses, how God spoke to him in the bush, saying, "I am the God of
Ex. 3. 6. " Abraham, and the God of Isaac, and the God of
27 " Jacob." God is not a God of the dead, but of the living. Therefore ye greatly err.

Mat. 22. 35. 28 A scribe who had heard them dispute, perceiv-
Lu. 10. 25. ing the justness of his reply, came to him, and pro-
Deut. 6. 4.

29 posed this question: Which is the chief commandment of all? Jesus answered, The chief of all the commandments is, "Hearken, Israel, the Lord *

30 is our God: the Lord † is one;" and, "Thou
" shalt love the Lord ‡ thy God with all thy heart,

* Jehovah.

† Jehovah.

‡ Jehovah.

“and with all thy soul, and with all thy mind, and
 31 “with all thy strength.” This is the first command-
 ment. The second resembleth it: “Thou shalt Lev. 19. 18.
 “love thy neighbour as thyself.” There is no
 32 commandment greater than these. The scribe
 replied, Truly, Rabbi, thou hast answered well.
 33 There is one God, and only one; and to love him
 with all the heart, and with all the spirit, and with
 all the soul, and with all the strength; and to love
 one’s neighbour as one’s self, is more than all burnt-
 34 offerings and sacrifices. Jesus observing how perti-
 nently he had answered, said to him, Thou art not
 far from the kingdom of God. After that, nobody
 ventured to put questions to him.

35 As Jesus was teaching in the temple, he asked Mat. 22. 41.
 them, Why do the scribes assert that the Messiah Lu. 20. 41.
 36 must be a son of David? Yet David himself, Ps. 110. 1.
 speaking by the Holy Spirit, saith, “The Lord *
 “said to my Lord, Sit at my right hand, until I
 37 “make thy foes thy footstool.” David himself,
 therefore, calleth him his Lord, how then can he be
 his son? And the common people heard him with
 delight.

38 Further, in teaching he said to them, Beware of Mat. 23. 6.
 39 the Scribes, who affect to walk in robes, who love Lu. 11. 43.
 salutations in public places, and the principal seats & 20. 46.
 in the synagogues, and the uppermost places at en-
 40 tertainments, who devour the families of widows,
 and use long prayers for a disguise. These shall
 undergo the severest punishment.

41 And Jesus sitting over against the treasury, ob- Lu. 21. 1.
 served the people throwing money into the trea-
 42 sury: and many rich persons put in much. Then
 came a poor widow, who threw in two mites,

43 which make a farthing*. Jesus having called his disciples, said to them, Verily I say unto you, that this poor widow hath given more than any of those
44 who have thrown into the treasury: for they all have contributed out of their superfluous store; whereas she hath given all the little that she had, her whole living.

Mat. 24. 1.
Lu. 19. 44.
& 21. 5.

XIII. As he was going out of the temple, one of his disciples said to him, Rabbi, look what prodigious
2 stones and stately buildings are here! Jesus answering, said to him, Thou seest these great buildings. They shall all be so razed, that one stone will not be left upon another.

Mat. 24. 3.
Luke 21. 7.

3 Afterwards, as he was sitting upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately, Tell
4 us, when will this happen? And what will be the
5 sign when all this is to be accomplished? Jesus
6 answering them, took occasion to say, Take heed that no man seduce you: for many will assume my character, saying, 'I am the person,' and will se-
7 duce many. But when ye hear of wars, and rumours of wars, be not alarmed; for this must happen, but the end is not yet.

Mat. 24. 7.
Lu. 21. 10.
Mat. 10. 17.
John 16. 2.

8 For nation will arise against nation, and kingdom against kingdom; and there will be earthquakes in sundry places; and there will be famines and com-
9 motions. These are the prelude of woes. But take heed to yourselves; for they will deliver you to councils; and ye will be beaten in the synagogues, and brought before governors and kings for
10 my sake, to bear testimony to them. The good tidings, however, must first be published amongst
11 all nations. But when they conduct you, to deliver

Lu. 12. 11.

* Less than an English farthing.

- you up, have no anxiety before-hand, nor premeditate what ye shall speak; but whatever shall be suggested to you in that moment, speak; for it is not ye that shall speak, but the Holy Spirit.
- 12 Then the brother will deliver up the brother to death; and the father the child; and children will arise against their parents, and procure their death.
- 13 And on my account ye shall be hated universally; but the man who persevereth to the end shall be saved.
- 14 But when ye shall see, in an unsuitable place, the desolating abomination foretold by the prophet Mat. 24.15.
Lu. 21. 20.
Dan. 9. 26.
- 15 Daniel, (Reader attend!) then let those in Judea flee to the mountains; and let not him who shall be on the roof, go down into the house, nor enter
- 16 it, to carry any thing out of his house; and let not him who shall be in the field, turn back to fetch his
- 17 mantle. But woe to the women with child, and to
- 18 them who give suck in those days. Pray then
- 19 that your flight happen not in the winter; because there shall be such affliction in those days, as hath not been before from the beginning of the world
- 20 which God created, nor shall be ever after. Had the Lord assigned it a long duration, no soul could escape; but for the sake of the people whom he hath elected, he hath made its duration the shorter.
- 21 Then if any one shall say to you, 'Lo: the Messiah is here,' or, 'Lo! he is yonder,' believe it not. Mat. 24.23.
Lu. 17. 23.
& 21. 8.
- 22 For false messiahs and false prophets will arise, who will perform wonders and prodigies, in order to
- 23 impose, if possible, even on the elect. Be ye therefore upon your guard: remember, I have warned you of every thing.
- 24 But in those days, after that affliction, the sun shall be darkened, and the moon shall withhold her
- 25 light; and the stars of heaven shall fall; and the Mat. 24.29.
Lu. 21. 25.
Isa. 13. 10.
Ezek. 32. 7.

Joel 2. 10. 26 powers which are in heaven shall be shaken. Then
31. & 3. 15.
Rev. 1. 7. they shall see the Son of man coming in the clouds

27 with great power and glory. Then he will send his
messengers, and assemble his elect from the four
quarters of the world, from the extremities of hea-
ven and earth.

Mat. 24. 32. 28 Learn now a similitude from the fig-tree. When
Lu. 21. 29. its branches become tender, and put forth leaves,

29 ye know that the summer is nigh. In like manner,
when ye shall see these things happen, know that
30 he is near, even at the door. Verily I say unto
you, that this generation shall not pass until all these
31 things be accomplished. For heaven and earth
shall fail: but my words shall not fail.

Mat. 24. 42. 32 But of that day, or of that hour, knoweth none
(not the heavenly messengers, no not the Son) but
33 the Father. Be circumspect, be vigilant, and pray:
34 for ye know not when that time will be. When
a man intendeth to travel, he leaveth his household
in charge to his servants, assigneth to every one his
35 task, and ordereth the porter to watch. Watch
ye therefore; for ye know not when the master of
the house will return, (whether in the evening *, or
36 at midnight †, or at cockcrowing ‡, or in the morn-
ing ||), lest coming suddenly he find you asleep.
37 Now, what I say unto you, I say unto all, Watch.

SECTION VIII.

The last Supper.

Mat. 26. 1. XIV. AFTER two days was the feast of the passover,
Luke 21. 1. and of unleavened bread. And the chief priests
John 11. 47, and the scribes were contriving how they might
53.

* Nine afternoon.

† Three in the morning.

‡ Twelve.

|| Six.

2 take Jesus by surprise, and kill him. They said, however, Not during the festival, for fear of an insurrection among the people.

3 Now being at table in Bethany, in the house of Mat. 26. 6.
 Simon [formerly] a leper, there came a woman who John 11. 2.
 had an alabaster box of the balsam of spikenard, & 12. 2.
 which was very costly : and she broke open the box,
 4 and poured the liquor upon his head. There were
 some present who said, with secret indignation,
 5 Why this profusion of the balsam ? For it could
 have been sold for more than three hundred dena-
 rii *, which might have been given to the poor.
 6 And they murmured against her. But Jesus said,
 Let her alone. Why do ye molest her ? She hath
 7 done me a good office. For ye will have the poor Deut. 15. 11.
 always amongst you, and can do them good when-
 ever ye please ; but me ye will not always have.
 8 She hath done what she could. She hath before-
 9 hand embalmed my body for the funeral. Verily
 I say unto you, in whatsoever corner of the world
 the gospel shall be preached, what this woman hath
 now done shall be mentioned to her honour.

10 Then Judas Iscariot, one of the twelve, repaired Mat. 26. 14.
 11 to the chief priests, to betray Jesus to them. And Luke 22. 3.
 they listened to him with joy, and promised to give
 him money. Afterwards he sought a favourable
 opportunity to deliver him up.

12 Now the first day of unleavened bread, when the Mat. 26. 17.
 passover is sacrificed, his disciples said to him, Luke 22. 7.
 Whither shall we go to prepare for thy eating the
 13 ~~passover~~ passover ? Then he sent two of his disciples, saying
 to them, Go into the city, where ye will meet a
 14 man carrying a pitcher of water, follow him ; and
 wherever he shall enter, say to the master of the

* Upwards of 9/. Sterling.

house, ' The teacher saith, Where is the guest cham-
 ' ber, in which I may eat the passover with my dis-
 15 ' ciples?' And he will show you a large upper room,
 16 ready furnished, there prepare for us. Accordingly,
 his disciples went away, and being come into the
 city, found every thing as he had told them, and
 prepared the passover.

Mat. 26.20.
 Lu. 22. 21.
 John 13.21.

17 In the evening he went thither with the twelve.
 As they were at table eating, Jesus said, Verily I
 say unto you, that one of you who eateth with me,
 19 will betray me. Upon this they became very sor-
 rowful, and asked him, all of them, one after ano-
 20 ther, Is it I? He answering, said to them, It is one
 of the twelve, he who dippeth his morsel in the dish
 21 with me. The Son of man departeth in the man-
 ner foretold in Scripture concerning him: but woe
 unto that man by whom the Son of man is betray-
 ed; it had been better for that man never to have
 been born.

Mat. 26.26.
 Lu. 22. 14.
 1Cor.11.23

22 While they were at supper, Jesus took bread, and
 after the blessing, broke it, and gave it to them,
 23 saying, Take, eat, this is my body. Then he took
 the cup, and having given thanks, gave it to them:
 24 and they all drank of it. And he said to them,
 This is my blood, the blood of the new covenant,
 25 shed for many. Verily I say unto you, that I will
 drink no more of the product of the vine, until that
 day when I shall drink it new in the kingdom of
 26 God. And after the hymn they went out to the
 mount of Olives.

Mat. 26.31.
 John 16.32.
 Zech. 13.7.
 ch. 16. 7.

27 And Jesus said to them, This night I shall prove
 a snare to you all; for it is written, " I will smite
 " the shepherd; and the sheep shall be dispersed."
 28 Nevertheless, after I am raised again, I will go be-
 29 fore you to Galilee. Peter then said to him,
 Though they all should be ensnared, I never will.

30 Jesus answered him, Verily I say unto thee, that to-day, this very night, before the cock crow twice,
31 even thou wilt disown me thrice. But Peter insisted on it, adding, Although I should die with thee, I never will disown thee. And all the rest said the same.

32 Then they came to a place named Gethsemane, Mat. 26.38. Lu. 22. 40. where he said to his disciples, Stay here while I
33 pray. And he took with him Peter, and James, and John, and being seized with grief and horror,
34 said to them, My soul is overwhelmed with a deadly
35 anguish ; tarry here and watch. And going a little before, he threw himself on the ground, and prayed that, if it were possible, he might be delivered
36 from that hour, and said, Abba (that is, Father), all things are possible to thee ; take this cup away from me ; yet not what I would, but what thou
37 wilt. Then he returned, and finding them asleep, said to Peter, Simon, sleepest thou? Couldst thou
38 not keep awake a single hour? Watch and pray that ye be not overcome by temptation : the spirit
39 indeed is willing, but the flesh is weak. Again, he retired and prayed, using the same words. When he returned, he again found them sleeping ; for their eyes were overpowered, and they knew not
41 what to answer him. A third time he came and said to them, Sleep on now, and take your rest : all is over : the hour is come : and the Son of man is
42 consigned to the hands of sinners. Arise. Let us be going. Lo ! he who betrayeth me is drawing near.

43 Immediately, ere he had done speaking, appeared Mat. 26.47. Lu. 22. 47. John 18. 3. Judas, one of the twelve, with a great multitude armed with swords and clubs, who were sent by the
44 chief priests, the scribes, and the elders. Now the betrayer had given them this signal : The man

whom I shall kiss is he ; seize him, and lead him
 45 away safely. He was no sooner come, than accost-
 ing Jesus, he said, Rabbi, Rabbi, and kissed him.
 46 Then they laid hands on him, and seized him.
 47 But one of those who were present drew his sword,
 and smiting the high priests servant, cut off his
 48 ear. Then Jesus addressing them, said, Do ye come
 with swords and clubs to apprehend me, like people
 49 in pursuit of a robber? I was daily amongst you,
 teaching in the temple ; and ye did not arrest me.
 50 But hereby the Scriptures are accomplished. Then
 they all forsook him and fled.
 51 Now there followed him a youth who had only
 52 a linen cloth wrapped about his body ; the soldiers
 having laid hold on him, he left the cloth, and fled
 from them naked.

SECTION IX.

The Crucifixion.

Mat. 26.57.
Lu. 22. 54.
Jo 18.13,24 53 THEN they took Jesus away to the high priest,
 with whom all the chief priests, the elders, and the
 54 scribes were convened. And Peter followed him at
 a distance, as far as the court of the high priest's
 house, and sat there with the officers, warming him-
 self at the fire.
Mat. 26.59.
Lu. 22. 66. 55 Meanwhile the chief priests and all the Sanhed-
 rim sought for evidence against Jesus, in order to
 56 condemn him to die, but found none : for many
 gave false testimony against him, but their testi-
John 2.19.
Mat. 26.61.
Mark 14.58. 57 monies were insufficient. Then some arose who
 58 testified falsely against him, saying, We heard him
 say, ' I will demolish this temple made with hands,
 ' and in three days will build another without
 59 ' hands.' But even here their testimony was de-
 60 fective. Then the high priest, standing up in the

midst, interrogated Jesus, saying, Dost thou answer nothing to what these men testify against thee? But
 61 he was silent, and gave no answer. Again, the high priest interrogating him, said, Art thou the
 62 Messiah, the Son of the blessed One? Jesus answered, I am; nay, ye shall see the Son of man sitting at the right hand of the Almighty, and coming in
 63 the clouds of heaven. Then the high priest rent
 64 his garments, saying, What further need have we of witnesses? Ye have heard the blasphemy. What is your opinion? And they all pronounced him
 65 worthy of death. Then some began to spit on him; others to cover his face and buffet him, saying to him, Divine who it is. And the officers gave him blows on the cheeks.

66 Now Peter being below in the court, one of the Mat. 26.69;
 67 maid servants of the high priest came thither, who Lu. 22. 55.
 seeing Peter warming himself, looked on him, and John 18.17.
 said, Thou also wast with the Nazarene Jesus. & 25.
 68 But he denied, saying, I know him not: nor do I understand what thou meanest. Immediately he went out into the portico, and the cock crew.
 69 The maid seeing him again, said to the standers-by,
 70 This is one of them. Again he denied. And a little after, those who were present said to Peter, Thou art certainly one of them; for thou art a Ga-
 71 lilean, thy speech sheweth it. Upon this he affirmed, with imprecations and oaths, that he did not
 72 know the man of whom they spake. Then the cock crew the second time: and Peter recollected the word which Jesus had said to him, "Before the
 "cock crow twice, thou wilt disown me thrice."

And he reflected thereon with tears.

XV. EARLY in the morning, the chief priests, with Mat. 27. 1.
 the elders, the scribes, and all the sanhedrim, after Luke 23. 1.
John 18.23.

consulting together, bound Jesus, carried him away, and delivered him to Pilate.

Mat. 27.11.
Luke 23. 3.

2 Pilate asking him, said, Thou art the king of the
3 Jews? He answered, Thou sayest right. Now the
4 chief priests accused him of many things. Again
Pilate asked him, saying, Answerest thou nothing?
Observe how many crimes they arraign thee for.
5 But Jesus answered no more, insomuch that Pilate
was astonished.

Mat. 27.15.
Lu. 23. 17.
John 18.39.

6 Now at the festival, he always released to them
7 any one prisoner whom they desired. And there
was one Barabbas that had been imprisoned with
his seditious associates, who in their sedition had
8 committed murder. And with clamour the multi-
tude demanded of Pilate what he used to grant
9 them. He answered them, saying, Shall I release
10 to you the king of the Jews? (For he knew that
through envy the chief priests had delivered him
11 up.) But the chief priests incited the multitude to
insist on the release of Barabbas, in preference to
12 Jesus. Pilate again interposed, saying, What then
would you have me to do with him whom ye call
13 king of the Jews? They cried again, Crucify him.
Pilate asked them, Why? What evil hath he done?
But they cried the more vehemently, Crucify him.
15 Then Pilate, desirous to gratify the crowd, released
Barabbas to them, and having caused Jesus to be
scourged, delivered him up to be crucified.

Mat. 27.27.
John 19.1.

16 And the soldiers brought him into the hall called
17 pretorium *, where having convened all the band,
they arrayed him in purple, and crowned him with
a wreath of thorns, and saluted him, saying, Hail,
18 king of the Jews! Then they struck him on the

* The governor's palace, or hall of audience.

head with a reed, and spat upon him, and paid him
 20 homage on their knees. And when they had mock-
 ed him, they stripped him of the purple, and dres-
 sed him in his own clothes, and took him away to
 be crucified.

21 And they constrained one Simon a Cyrenian, Mat. 27. 32.
 who passed by, in coming from the country, the Lu. 23. 26.
 father of Alexander and Rufus, to carry the cross. & 33. John 19. 17.

22 And they brought him to Golgotha, that is to say,
 23 the place of skulls, where they gave him wine to
 drink, mingled with myrrh, which he would not re-
 24 ceive. When they had nailed him to the cross, John 19. 23.

they parted his garments, dividing by lot what
 25 every one should take. Now it was the third
 26 hour * when they nailed him to the cross. And the
 inscription, bearing the cause of his death, was in
 in these words, THE KING OF THE JEWS.

27 They likewise crucified two robbers with him, one
 28 at his right hand, the other at his left. And that
 Scripture was fulfilled, which saith, " He was rank- Isa. 53. 12.
 " ed among malefactors."

29 Meantime they who passed by reviled him, shak- Mat. 27. 39.
 ing their heads, and saying, Ah ! thou who demo- Lu. 23. 35.
 lishest the temple, and rebuildest it in three days ;
 30 save thyself, and come down from the cross. The
 31 chief priests likewise, with the scribes, deriding him,
 said among themselves, He saved others ; cannot
 32 he save himself ? Let the Messiah, the king of Is-
 rael, descend now from the cross, that we may see
 and believe. Even those who were crucified with
 him, reproached him.

33 Now from the sixth hour † until the ninth ‡, Mat. 27. 45.
 34 darkness covered all the land. At the ninth hour ||, Lu. 23. 44.
 Jesus cried aloud, saying, Eloi, Eloi, lamma sabach- Psa. 22. 1.

* Six in the morning.

† Twelve noon.

thani? which signifieth, “ My God, my God, why
 35 “ hast thou forsaken me ?” Some who were present,
 36 hearing this, said, Hark ! he calleth Elijah. One
 at the same time ran and dipped a sponge in vine-
 gar, and having fastened it to a stick, presented it
 to him to drink, saying, Let alone, we shall see
 37 whether Elijah will come to take him down. And
 Jesus sending forth a loud cry, expired.

Mat. 27. 51.

Lu. 23. 45.

38 Then was the veil of the temple rent in two,
 39 from top to bottom. And the centurion who stood
 over against him, observing that he expired with
 so loud a cry, said, Surely this man was the son of
 a God.

Mat. 27. 55.

Lu. 23. 55.

Lu. 8. 2.

40 There were women also looking on at a distance,
 amongst whom were Mary Magdalene, and Mary
 the mother of James the younger, and of Joses and
 41 Salome (these had followed him, and served him,
 when he was in Galilee), and several others who
 came with him to Jerusalem.

SECTION X.

The Resurrection.

Mat. 27. 57.

Lu. 23. 50.

John 19. 38.

42 WHEN it was evening (because it was the pre-
 43 paration *, that is, the eve of the Sabbath †), Joseph
 of Arimathea, an honourable senator, who himself
 also expected the reign of God, taking courage, re-
 paired to Pilate, and begged the body of Jesus,
 44 Pilate, amazed that he was so soon dead, sent for the
 centurion, and asked him whether Jesus had been
 45 dead any time. And being informed by the centu-
 46 rion, he granted the body to Joseph ; who having
 bought linen, and taken Jesus down, wrapped him
 in the linen, and laid him in a monument, hewn

* Friday.

† Saturday.

out of the rock, and rolled a stone to the entrance.
 47 Now Mary Magdalene, and Mary the mother of Jo-
 ses, saw where he was laid.

XVI. WHEN the Sabbath was past, Mary Magda- Mat. 28. 1.
Luke 24. 1.
John 20. 1.
 lene, Mary the mother of James, and Salome,
 bought spices, that they might embalm him.
 2 And early in the morning, the first day of the
 week *, they came to the monument about sun-
 3 rise. And they said among themselves, Who will
 roll away the stone for us from the entrance of the
 4 monument? (for it was very large). But when
 they looked, they saw that the stone had been roll-
 5 ed away. Then entering the monument, they be-
 held a youth sitting on the right side, clothed in a
 6 white robe, and they were frightened. But he said
 to them, Be not frightened; ye seek Jesus the
 Nazarene, who was crucified. He is risen: he is
 not here: behold the place where they laid him.
 7 But go, say to his disciples, and to Peter, ' He is
 ' gone before you to Galilee; where ye shall see
 8 ' him, as he told you.' The women then getting
 out, fled from the monument, seized with trembling
 and consternation; but said nothing to any one,
 they were so terrified.

9 Jesus having arisen early the first day of the John 20. 14
 week, appeared first to Mary Magdalene, out of
 10 whom he had cast seven demons. She went and
 informed those who had attended him, who were
 11 in affliction and tears. But when they heard that
 he was alive, and had been seen by her, they did
 not believe it.

12 Afterwards he appeared in another form to two Lu. 24. 13
 of them, as they travelled on foot into the country

13 These being returned, acquainted the rest; but neither did they believe them.

Lu. 24. 36.
John 20. 19.
Mat. 28. 19.

14 At length he appeared to the eleven, as they were at meat, and reproached them with their incredulity and obstinacy in disbelieving those who
15 had seen him after his resurrection. And he said unto them, Go throughout all the world, proclaim
16 the good tidings to the whole creation. He who shall believe, and be baptized, shall be saved; but
17 he who will not believe shall be condemned. And these miraculous powers shall attend the believers.

Acts 16. 18.
Acts 2. 4.
& 10. 46.
Acts 28. 5.
Acts 28. 8.

18 In my name they shall expel demons. They shall speak languages unknown to them before. They shall handle serpents [with safety]. And if they drink poison, it shall not hurt them. They shall cure the sick, by laying their hands upon them.

Lu. 24. 51.

19 Now after the Lord had spoken to them, he was taken up into heaven, and sat down at the right
20 hand of God. As for them, they went out and proclaimed the tidings every where, the Lord co-operating with them, and confirming their doctrine by the miracles wherewith it was accompanied.

Heb. 2. 4.

P R E F A C E

TO

LUKE'S GOSPEL.

LUKE, to whom this Gospel, the third in order, has been, from the earliest ecclesiastical antiquity, uniformly attributed, was, for a long time, a constant companion of the apostle Paul, and assistant in preaching the Gospel, as Mark is said to have been of the apostle Peter. Of Luke we find honourable mention made once and again in Paul's Epistles, Col. iv. 14. 2 Tim. iv. 11. Philem. 24. But the most of what we can know of his history, must be collected from the Acts of the Apostles, a book also written by him in continuation of the history contained in the Gospel. Though the Author, like the other Evangelists, has not named himself as the author, he has signified plainly in the introduction of his work, that he is not an apostle, nor was himself a witness of what he attests, but that he had his intelligence from apostles and others who attended our Lord's ministry upon the earth.

§ 2. It has been made a question whether he was originally a Jew or a Pagan. The latter opinion has

been inferred from an expression of the apostle Paul to the Colossians, chap. iv. 10,—14. where, after naming some with this addition, *who are of the circumcision*, he mentions others, and among them Luke, without any addition. These are, therefore, supposed to have been Gentiles. But this, though a plausible inference, is not a necessary consequence from the apostle's words. He might have added the clause, *who are of the circumcision*, not to distinguish the persons from those after mentioned as *not of the circumcision*, but to give the Colossians particular information concerning those with whom perhaps they had not previously been acquainted. If they knew what Luke, and Epaphras, and Demas, whether Jews or Gentiles, originally were, the information was quite unnecessary with regard to them. It will perhaps add a little to the weight of this consideration to observe, that in those days, in introducing to any church such Christian brethren as were unknown to them before, it was a point of some importance to inform them whether they were of the circumcision or not, inasmuch as there were certain ceremonies and observances wherein the Jewish converts were indulged, which, if found in one converted from Gentilism, might render it suspected that his conversion was rather to Judaism than to Christianity.

§ 3. Some ancients, on the contrary, have imagined that he was not only a Jew, but one of the Seventy, commissioned by our Lord to preach the Gospel, Luke x. 1. This, I think, may be confuted from what is advanced by Luke himself, who does not pretend to have been a witness of our Lord's miracles and teaching; but to have received his information from witnesses. This would not have been done by one who had attended our Lord's ministry, and was, though not

an apostle, of the number of his disciples. I am not ignorant that Whitby *, after others, has attempted so to explain the words as to make what is said concerning the information received from witnesses, to relate only to those who had published their narratives before that time, and that the phrase *παρηκολυθηκοτι ανωθεν πατην ακριβως*, is intended for marking the distinction between their source of intelligence and his. In my opinion, he has totally mistaken the import of this clause, as I shall show in explaining the place †. But that our evangelist was, with all the other writers of the New Testament, a convert to Christianity from Judaism, not from Gentilism, is, upon the whole, sufficiently evident from his style, in which, notwithstanding its greater copiousness and variety, there are as many Hebraisms as are found in the other evangelists, and such as, I imagine, could not be exemplified in any writer, originally Gentile, unless his conversion to Judaism had been very early in life.

§ 4. Further, Luke seems to have had more learning than any of the other evangelists. And if he be the person mentioned in the above cited passage of the epistle to the Colossians, chap. iv. 14. of which I see no reason to doubt; he was by profession *a physician*. Grotius has hence inferred several particulars which, as they are not supported by any positive proofs, can be ranked only among conjectures. The reason which Luke himself assigned for his writing was, it would appear, to prevent people's giving, without examination or inquiry, too easy credit to the narratives of the life of Jesus, which at that time seem to have abounded.

* Preface to the Gospel of St Luke.

† Chap. i. 3. N

I acknowledge that the word *ἐπιχειρησάων*, *have undertaken*, used here by Luke, does not necessarily imply any blame laid on the execution ; but the scope of the place seems to imply it, if not on all, at least on some of those undertakings : for if all, or even most, were well executed, the number was an argument rather against a new attempt than for it. The very circumstance of the number of such narratives at so early a period is itself an evidence that there was something in the first publication of the Christian doctrine, which, notwithstanding the many unfavourable circumstances wherewith it was attended, excited the curiosity and awakened the attention of persons of all ranks and denominations ; insomuch that every narrative which pretended to furnish men with any additional information concerning so extraordinary a personage as Jesus, seems to have been read with avidity.

§ 5. Who they were to whom the evangelist alludes, who had, from vague reports, rashly published narratives not entirely to be depended on, it is impossible for us now to discover. Grotius justly observes, that the spurious Gospels mentioned by ancient writers, are forgeries manifestly of a later date. He seems to except the Gospel according to the Egyptians, which, though much earlier than the rest, can scarcely claim an antiquity higher than that according to Luke. That there were, however, some such performances at the time that Luke began to write, the words of this evangelist are sufficient evidence : for, to consider this book merely on the footing of a human composition, what writer of common sense would introduce himself to the public by observing the numerous attempts that had been made by former writers, some of whom at least had not been at due pains to be properly informed, if he himself were actually the first, or even the second, or the

third, who had written on the subject; and if one of the two who preceded him, had better opportunities of knowing than he, and the other fully as good? But the total disappearance of those spurious writings, probably no better than hasty collections of flying rumours, containing a mixture of truth and falsehood, may, after the genuine Gospels were generally known and read, be easily accounted for. At midnight the glimmering of a taper is not without its use; but it can make no conceivable addition to the light of the meridian sun. And it deserves to be remarked by the way, that whatever may be thought to be insinuated here by the evangelist, concerning the imperfect information of former historians, there is no hint given of their bad design.

§ 6. Some have inferred from Luke's introduction, that his must have been the first genuine Gospel that was committed to writing. In my opinion this would need to be much more clearly implied in the words than it can be said to be, to induce a reasonable critic to adopt an opinion so repugnant to the uniform voice of antiquity. The remark of Grotius on this head appears to have more weight than is commonly allowed it. Luke, he observes, wrote in Greek, Matthew's Gospel had been written in the Hebrew of the times, and probably was not then translated into Greek. The expression of Papias implies, in my opinion, as was hinted already*, that that Gospel remained a considerable time without any written translation into Greek. If so, the only authentic Gospel which had preceded Luke's in Greek, was the Gospel by Mark, which comparatively was but a compend.

§ 7. Luke, in composing this Gospel, is supposed by

* Preface to Matthew's Gospel, § 6.

some to have drawn his information chiefly from the apostle Paul whom he faithfully attended, as Mark did his from the apostle Peter. They even proceed so far as to suppose that when Paul, in his epistles, uses the expression *my Gospel*, Rom. ii. 16. xvi. 25. 2 Tim. ii. 8. he means the Gospel according to Luke: but nothing can be more unnatural than this interpretation. That Paul, who was divinely enlightened in all that concerned the life and doctrine of his Master, must have been of very great use to the evangelist, cannot be reasonably doubted; yet, from Luke's own words, we are led to conclude, that the chief source of his intelligence, as to the facts related in his Gospel, was from those who had been eye and ear witnesses of what our Lord both did and taught. Now of this number Paul evidently was not. But, though Luke appears to have been an early and assiduous attendant on the ministry of that apostle, and to have accompanied him regularly in his apostolical journies, from his voyage to Macedonia, till he was carried prisoner to Rome, whither also the evangelist went along with him, he could not fail to have many opportunities, both before and after joining him, of conversing with those apostles and other disciples who had heard the discourses, and seen the miracles, of our Lord.

§ 8. As to the time when this Gospel was written, hardly any thing beyond conjecture has yet been produced. The same may be said of the place of publication. Jerom thinks it was published in Achaia, when Paul was in that country, attended by Luke; and by the computation of Euthymius, it was fifteen years after our Lord's ascension; but Paul's journey into Achaia could not have been so early. Grotius supposes that both the Gospel and the Acts were written soon after Paul left Rome, to travel into Spain. His prin-

principal reason seems to have been, because the latter of these histories ends nearly about that time, to wit, when Paul was first a prisoner at Rome. But though this may be admitted to be a very strong presumption, that the Acts of the Apostles were composed then, it affords no sort of evidence that the Gospel may **not** have been composed and published long before. **That** it actually was some time before the other, appears to me the more probable supposition of the two. By the introduction to the Gospel, where the author particularly addresses himself to his friend Theophilus, his whole intention at that time appears to have been to give a history of our Lord's life, teaching, and miracles. And even in concluding the Gospel, no hint is given of any continuation or further history then in view. Again, in the beginning of the Acts, when he addresses the same friend, he speaks of the Gospel as of a treatise which he had composed on a former occasion, and which was then well known. And as to the place of publication, though nothing certain can be affirmed concerning it, I am inclined to think it more probable that it was Antioch, or at least some part of Syria, if not Palestine. Every thing here seems addressed to those who were well acquainted with Jewish customs and places. No hints are inserted, by way of explanation, as we find in the Gospels of Mark and John.

§ 9. But though no certainty can be had about the precise time and place of publication, we have, in regard to the author, the same plea of the uniform testimony of Christian antiquity, which was pleaded in favour of the preceding evangelists, Matthew and Mark. Some indeed have thought that, as an evangelist, Luke has the testimony of Paul himself, being, as they suppose, *the brother whose praise is in the Gospel*, men

tioned in one of his epistles, 2 Cor. viii. 18. But admitting that Luke is the person there intended, another meaning may, with greater plausibility, be put on the expression *in the Gospel*, which rather denotes in preaching the Gospel, than in writing the history of its Author. The name Evangelist was first applied to those extraordinary ministers, such as Philip and Timothy, both expressly called so, Acts xxi. 8. 2 Tim. iv. 5. who attended the apostles, and assisted them in their work. Luke was doubtless an evangelist in this sense, as well as in the current, but later, acceptation of the term. Lardner has taken notice of allusions to some passages in this Gospel to be found in some of the apostolic fathers; and there are evident quotations from it, though without naming the author, in Justin Martyr, and the Epistle of the churches of Vienne and Lyons. Tatian, a little after the middle of the second century, composed a Harmony of the Gospels, the first of the kind that had been attempted, which he called DIATESARON (*δια τεσσάρων*) of the four, and which demonstrates that, at that time, there were four Gospels, and no more, of established authority in the church. Irenæus, not long after, mentions all the Evangelists by name, arranging them according to the order wherein they wrote, which is the same with that universally given them, throughout the Christian world, to this day. When speaking of Luke, he recites many particulars which are peculiar to that Gospel. And though the reasons assigned by that ancient author, why the Gospels can be neither fewer, nor more, than four, we should justly consider as very whimsical; the attempt, though unsuccessful, to account for it, shows at least the certainty of the fact, that the four Gospels were then received by Christians of all denominations, and that beside them there was no gospel or history of Je-

sus, of any estimation in the church. From that time downwards, the four Evangelists are often mentioned; and whatever spurious narratives have from time to time appeared, they have not been able to bear a comparison with those, in respect either of antiquity or of intrinsic excellence. Early in the third century, Ammonius also wrote a Harmony of the four Gospels. As these were at that time, and had been from their first publication, so they continue to this day to be regarded as the great foundations of the Christian faith. If Monsieur Freret had been so lucky as to meet with Lardner's Credibility of the Gospel History, and had taken the trouble to read it attentively before he wrote his *Examen Critique*, his natural penetration must have made him sensible, notwithstanding the artless simplicity of the English writer, how little his own much-laboured remarks can bear a comparison with the naked truth.

§ 10. The Gospel by Luke has supplied us with many interesting particulars, which had been omitted by both his predecessors, Matthew and Mark. From him we learn whatever relates to the birth of John the Baptist; the annunciation; and other important circumstances concerning the nativity of the Messiah; the occasion of Joseph's being then in Bethlehem; the vision granted to the shepherds; the early testimony of Simeon and Anna; the wonderful manifestation of our Lord's proficiency in knowledge, when only twelve years old; his age at the commencement of his ministry, connected with the year of the reigning emperor. He has given us also an account of several memorable incidents and cures which had been overlooked by the rest; the conversion of Zaccheus the publican; the cure of the woman who had been bowed down for eighteen years; and of the dropsical man;

the cleansing of the ten lepers; the repulse he met with when about to enter a Samaritan city; and the instructive rebuke he gave, on that occasion, to two of his disciples, for their intemperate zeal: also the affecting interview he had, after his resurrection, with two of his disciples, in the way to Emmaus, and at that village. Luke has likewise added many edifying parables to those which had been recorded by the other evangelists. Of this number are the parable of the creditor who had two debtors; of the rich fool who hoarded up his increase, and, when he had not one day to live, vainly exulted in the prospect of many happy years; of the rich man and Lazarus; of the reclaimed profligate; of the Pharisee and the publican praying in the temple; of the judge who was prevailed on by a widow's importunity, though he feared not God, nor regarded man; of the barren fig-tree; of the compassionate Samaritan; and several others; most of which, so early a writer as Irenæus has specified as peculiarly belonging to this Gospel; and has thereby shewn to all after-ages, without intending it, that it is, in every thing material, the same book, which had ever been distinguished by the name of this evangelist till his day, and remains so distinguished to ours.

§ 11. In regard to Luke's character as a writer, it is evident, that though the same general quality of style, an unaffected simplicity, predominates in all the evangelists; they are, nevertheless, distinguishable from one another. Luke abounds in Hebraisms as much as any of them; yet it must be acknowledged, that there are also more Grecisms in his language than in that of any of the rest. The truth is, there is greater variety in his style, which is probably to be ascribed to this circumstance, his having been more, and for a longer

time, conversant among the Gentiles than any other evangelist. His ordinary place of abode, if not the place of his birth, appears to have been Antioch, the capital of Syria, the seat of government, where people of the first distinction in the province had their residence, and to which there was great resort of strangers. Here the Greek language had long prevailed. Besides, Luke's occupation, as a physician, may very probably have occasioned his having greater intercourse with those of higher rank. Not that the profession itself was then in great esteem in that country; for it has been justly observed, that in Rome, as well as in Syria, slaves who gave early signs of quickness of parts and manual dexterity, were often instructed in physic, who, if they proved successful, were commonly rewarded with their freedom. That Luke himself, whatever may have been his early condition in life, was, when a Christian minister, a freeman and master of his time, is evident from his attendance on the apostle Paul in his peregrinations for the advancement of the Gospel. But the profession of medicine and surgery (for these two were then commonly united) not only proved the occasion of a more general intercourse with society, but served as a strong inducement to employ some time in reading. This may sufficiently account for any superiority this evangelist may be thought to possess above the rest, in point of language.

§ 12. His name, Λουκας, Luke, in one place, Philem. 24. in the common translation, rendered Lucas, is supposed to have been a contraction of the Roman name *Lucilius*, or of *Lucanus*, in like manner as *Demas* is contracted from *Demetrius*, and *Epaphras* from *Epaphroditus*. Names thus contracted from the master's name were commonly given to slaves, but not peculiarly to such. That a considerable portion of Luke's time had

been spent in Rome, or at least in Italy, has been argued from some Latinisms discovered in his style; such as, chap. xii. 58. *δοε εργασιαν*, *da operam*, *endeavour*; and *καλως ποιειτε τοις μισουσιν υμας*, chap. vi. 27. *Benefacite his qui oderunt vos*, with the dative case, *Do good to them who hate you*; whereas, in the parallel place in Matthew, chap. v. 44. the verb is construed more in the Greek manner with the accusative, *καλως ποιειτε τους μισουντας υμας*. But I see no reason why, in the evangelist Luke, by birth a Syrian, this should be accounted a Latinism rather than a Syriasm, as in Syriac the *ܠ* prefixed (which is necessary in the expression of this precept) is always considered as corresponding to the dative in Greek and Latin. That he has also a greater variety in his words and phrases than any of the other evangelists, will be quickly discovered by an attentive reader of the original. I mention one evidence of this, from a circumstance I have had particular occasion to attend to, which is this: Each of the evangelists has a considerable number of words which are used by none of the rest, but in Luke's Gospel, the number of such peculiarities, or words used in none of the other Gospels, is greater than that of the peculiar words found in all the three other Gospels put together. Again, some expressions which are frequent in the other Gospels, in Luke occur but rarely. The Hebrew word *Amen*, as an affirmative adverb joined with *λεγω υμιν*, and used for ushering in solemnly the instructions given by our Lord, is employed by Luke much seldom than by any of the other evangelists. Instead of it he sometimes says *αληθως*, sometimes *ναι*, and once *επ' αληθειας λεγω υμιν*, phrases never used by the rest. On the other hand, he oftener than they, employs the neuter article *το*, in reference not to a noun, but to a sentence, or part of a sentence. Of this there are at

least seven instances in his Gospel, chap. i. 62. ix. 46. xxii. 2, 4, 23, 24, 37. I recollect but two in the rest, one in Matthew, xix. 18. and one in Mark, ix. 23. As to these two, they are not parallel places to any of the passages wherein this mode of construction has been adopted by Luke. It may be observed, in passing, that the terms peculiar to Luke are for the most part long and compound words. The first word of his Gospel, *ἐπειδήπερ*, is of the number. So much for what regards his words and idioms.

§ 13. As to the other qualities of his style, we may remark, that there is more of composition in the sentences than is found in the other three. Of this the very first sentence is an example, which occupies no less than four verses. In the passages, however, wherein those incidents are related, or those instructions given, which had been anticipated by Matthew or by Mark, there is sometimes, not always, a perfect coincidence with these evangelists in the expression, as well as in the sense; sometimes, however, the coincidence in translations is more complete than in the original. I have observed that there are degrees, even in the simplicity of the sacred writers; for though all the evangelists are eminent for this quality, there are some characteristic differences between one and another, which will not escape the notice of a reader of discernment. Matthew and John have more simplicity than Mark; and Luke has, perhaps, the least of all. What has been observed of the greater variety of his style, and of his more frequent use of complex sentences, may serve as evidence of this. And even as to the third species of simplicity formerly mentioned*, simplicity of design, he seems to approach nearer the man-

* Diss. III. § 18. &c.

ner of other historians, in giving what may be called his own verdict in the narrative part of his work. I remember at least one instance of this. In speaking of the Pharisees, he calls them *φιλαργυροί*, chap. xvi. 14. *lovers of money*. The distinction with regard to Judas, which it was proper in them all to observe, as there were two of the name among the apostles, is expressed by Luke with more animation, chap. vi. 16. *ὃς καὶ ἐγένετο προδοτὴς*, *who proved a traitor*, than by Matthew, chap. x. 4. who says, *ὁ καὶ παραδύς αὐτόν*; or by Mark, chap. iii. 19. whose expression is, *ὃς καὶ παρέδωκεν αὐτόν*; both which phrases, strictly interpreted, imply no more than *who delivered him up*. The attempt made by the Pharisees, to extort from our Lord what might prove matter of accusation against him, is expressed by Luke in language more animated than is used by any of the rest, *ἤρξαντο δεινῶς ἐρεχεῖν, καὶ ἀποσοματίζουσιν αὐτόν περὶ πλειονῶν*, chap. xi. 53. *began vehemently to press him with questions on many points*. On another occasion, speaking of the same people, he says, *Αὐτοὶ δὲ ἐπλησθησαν ἀνοίας*, chap. vi. 11. *But they were filled with madness*. In the moral instructions given by our Lord, and recorded by this evangelist, especially in the parables, none can be happier in uniting an affecting sweetness of manner with genuine simplicity. Of this union better instances cannot be imagined, than those of the humane Samaritan, and of the penitent prodigal.

§ 14. To conclude, though we have no reason to consider Luke as, upon the whole, more observant of the order of time than the other evangelists, he has been at more pains than any of them, to ascertain the dates of some of the most memorable events on which, in a great measure, depend the dates of all the rest. In some places, however, without regard to order, he

gives a number of detached precepts and instructive lessons, one after another, which probably have not been spoken on the same occasion, but are introduced as they occurred to the writer's memory, that nothing of moment might be forgotten. In regard to the latter part of the life, and to the death of this evangelist, antiquity has not furnished us with any accounts which can be relied on.

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THE
G O S P E L

BY

LUKE.

Introduction.

I. **F**ORASMUCH as many have undertaken to compose a narrative of those things which have been accomplished amongst us, as they who were from the beginning eye-witnesses, and afterwards ministers, of the word, delivered them to us; I have also determined, having exactly traced every thing from the first, to write a particular account to thee, most excellent Theophilus; that thou mayest know the certainty of those matters wherein thou hast been instructed.

S E C T I O N I.

The Annunciation.

5 **I**N the days of Herod, king of Judea, there was a priest named Zacharias, of the course of Abijah; 1Chr.24.10 and his wife named Elizabeth, was of the daughters
6 of Aaron. They were both righteous before God, blameless observers of all the Lord's command-
7 ments and ordinances. And they had no child,

- 21 Meantime the people waited for Zacharias, and wondered that he staid so long in the sanctuary.
- 22 But when he came out, he could not speak to them ; and they perceived that he had seen a vision in the sanctuary ; for he made them understand him by signs, and remained speechless.
- 23 And when his days of officiating were expired,
- 24 he returned home. Soon after, Elizabeth his wife conceived, and lived in retirement five months,
- 25 and said, The Lord hath done this for me, purposing now to deliver me from the reproach I lay under among men.
- 26 Now in the sixth month God sent Gabriel his
- 27 messenger to Nazareth, a city of Galilee ; to a virgin betrothed to a man called Joseph, of the house of David ; and the virgin's name was Mary.
- 28 When the angel entered, he said to her, Hail, favourite of heaven ! the Lord be with thee, thou
- 29 happiest of women ! At his appearance and words she was perplexed, and revolved in her mind what
- 30 this salutation could mean. And the angel said to her, Fear not, Mary, for thou hast found favour
- 31 with God. And behold, thou shalt conceive and
- 32 bear a son, whom thou shalt name Jesus *. He shall be great, and shall be called the Son of the Highest. And the Lord God will give him the
- 33 throne of David his father. And he shall reign over the house of Jacob for ever : his reign shall
- 34 never end. Then said Mary to the angel, How shall this be, since I have no intercourse with man ?
- 35 The angel answering, said unto her, The Holy Spirit will descend upon thee, and the power of the Highest will overshadow thee ; therefore the holy

Isa. 7. 14.

Mat. 1. 21.
ch. 2. 21.

Dan. 7. 14.

because Elizabeth was barren, and they were both advanced in years.

Ex. 30. 7.
Lev. 16. 17.

8 Now when he came to officiate as priest in the
9 order of his course, it fell to him by lot, according
10 to the custom of the priesthood, to offer incense in
11 the sanctuary. And while the incense was burn-
12 ing, the whole congregation were praying without.
13 Then there appeared to him a messenger of the
14 Lord, standing on the right side of the altar of in-
15 cense. And Zacharias was discomposed at the
16 sight, and in great terror. But the angel said to
17 him, Fear not, Zacharias; for thy prayer is heard,
18 and Elizabeth thy wife shall bear thee a son, whom
19 thou shalt name John *. He shall be to thee mat-
20 ter of joy and transport; and many shall rejoice
because of his birth. For he shall be great before
the Lord; he shall not drink wine, nor any fer-
mented liquor; but he shall be filled with the
Holy Spirit, even from his mother's womb. And
many of the sons of Israel he shall bring back to
the Lord their God. Moreover, he shall go before
him in the spirit and power of Elijah, to reconcile
fathers to their children, and, by the wisdom of the
righteous, to render the disobedient a people well
disposed for the Lord. And Zacharias said to the
angel, Whereby shall I know this; for I am an old
man, and my wife is advanced in years? The angel
answering, said unto him, I am Gabriel †, who at-
tend in the presence of God, and am sent to tell
thee this joyful news. But know that thou shalt
be dumb, and shalt not recover thy speech, until
the day when these things happen; because thou
hast not believed my words, which shall be fulfilled
in due time.

Mal. 4. 6.
Mat. 11. 14.

* The Lord's favour.

† God's power.

36 progeny shall be called the Son of God. And lo,
thy cousin Elizabeth also hath conceived a son in
37 her old age; and she who is called barren, is now
in her sixth month: for nothing is impossible with
38 God. And Mary said, Behold the handmaid of
the Lord. Be it unto me according to thy word.
Then the angel departed.

39 In those days Mary set out and travelled expedi-
tiously into the hill-country, to a city of Judah;
40 where having entered the house of Zacharias, she
41 saluted Elizabeth. As soon as Elizabeth heard
Mary's salutation, the babe leaped in her womb;
42 and Elizabeth was filled with the Holy Spirit, and
cried with a loud voice, Thou art the most blessed
of women, and blessed is the fruit of thy womb.
43 But how have I deserved this honour, to be visited
44 by the mother of my Lord: for know, that as soon
as the sound of thy salutation reached mine ears,
45 the babe leaped in my womb for joy. And happy
is she who believed, that the things which the Lord
hath promised her, shall be performed.

46 Then Mary said, My soul magnifieth the Lord,
48 and my spirit rejoiceth in God my Saviour: be-
cause he hath not disdained the low condition of
his handmaid, for henceforth all posterity will pro-
49 nounce me happy. For the Almighty, whose name
50 is venerable, hath done wonders for me. His
mercy on them who fear him, extendeth to gene-
51 rations of generations. He displayeth the strength
of his arm, and dispelleth the vain imaginations of
52 the proud. He pulleth down potentates from their
53 thrones, and exalteth the lowly. The needy he
loadeth with benefits; but the rich he spoileth of
54 every thing. He supporteth Israel his servant (as
55 be promised to our fathers), ever inclined to mercy

Ps. 33. 10.

1 Sam. 2. 6.

Ps. 34. 10.

Isa. 41. 8.

Gen. 17. 19.

22. 18.

56 towards Abraham and his race. And Mary, after staying with Elizabeth about three months, returned home.

SECTION II.

The Nativity.

57 WHEN the time for Elizabeth's delivery was
58 come, she brought forth a son: and her neighbours and relations who heard that the Lord had shewn her great kindness, congratulated with her.
59 And on the eighth day, when they came to the child's circumcision, they would have him called
60 by his father's name, Zacharias. And his mother interposed, saying, No; but he shall be called John.
61 They said unto her, There is none of thy kindred of
62 that name. They therefore asked his father by
63 signs, how he would have him called. He having
64 demanded a table-book, wrote thereon, "His
" name is John," which surprised them all. And his mouth was opened directly, and his tongue
65 loosed. And he spake, praising God. Now all in the neighbourhood were struck with awe; and the fame of these things spread throughout all the
66 hill-country of Judea. And all who heard these things, pondering them in their hearts, said, What will this child prove hereafter? And the hand of the Lord was with him.

67 Then Zacharias his father, being filled with the
68 Holy Spirit, prophesied, saying, Blessed be the Lord the God of Israel, because he hath visited and re-
69 deemed his people; and (as anciently he promised Ps. 132. 17.
by his holy prophets) hath raised a prince for our
71 deliverance in the house of David his servant; for our deliverance from our enemies, and from the Jer. 23. 6.
72 hand of all who hate us; in kindness to our fore- & 30. 10.

73 fathers, and remembrance of his holy covenant ; the
 Gen. 22. 16. 74 oath which he swore to our father Abraham, to
 Jer. 31. 33. grant unto us, that being rescued out of the hands
 ch. 1. 17. 75 of our enemies, we might serve him boldly, in piety
 76 and strict justice, all the days of our life. And thou
 child shalt be called a prophet of the Most High ;
 77 for thou shalt go before the Lord, to prepare his
 way, by giving the knowledge of salvation to his
 Mal. 4. 2. 78 people, in the remission of their sins, through the
 tender compassion of our God, who hath caused a
 79 light to spring from on high to visit us, to enlighten
 those who abide in darkness and in the shades of
 death, to direct our feet into the way of peace.
 80 Now the child grew, and acquired strength of
 mind, and continued in the deserts, until the time
 when he made himself known to Israel.

II. ABOUT that time Cesar Augustus issued an edict
 that all the inhabitants of the empire should be re-
 2 gistered. (This first register took effect when Cy-
 3 renius* was president of Syria). When all went
 Mat. 2 4. 4 to be registered, every one to his own city, Joseph
 John 7. 42. 5 also went from Nazareth, a city of Galilee, to the
 city of David in Judea called Bethlehem (for he
 was of the house and lineage of David), to be re-
 gistered, with Mary his betrothed wife, who was
 6 pregnant. While they were there, the time came
 7 that she should be delivered. And she brought
 forth her first-born son, and swathed him, and laid
 him in a manger, because there was no room for
 them in the house allotted to strangers.
 8 Now there were shepherds in the fields in that
 country, who tended their flock, by turns through
 9 the night-watches. On a sudden a messenger of
 the Lord stood by them, and a divine glory encom-

* In Latin authors *Quirinius*.

passed them with light, and they were frightened
10 exceedingly. But the angel said to them, Fear •
not; for lo I bring you good tidings, which shall
11 prove matter of great joy to all the people; be-
cause to-day is born unto you, in the city of David,
12 a Saviour, who is the Lord Messiah. And by this
ye shall know him; ye shall find a babe in swad-
13 dling bands, lying in the manger. Instantly the
angel was attended by a multitude of the heavenly
14 host, who praised God, saying, Glory to God in the
highest heaven, and peace upon the earth, and good
will towards men.

15 And when the angels returned to heaven, having
left the shepherds, these said one to another, Let us
go to Bethlehem, and see this which hath happened,
16 whereof the Lord hath informed us. And hasten-
ing thither, they found Mary and Joseph with the
17 babe who lay in the manger. When they saw
this, they published what had been imparted to
18 them concerning this child. And all who heard it,
wondered at the things told them by the shepherds.
19 But Mary let none of these things escape unobserv-
ed, weighing every circumstance within herself.
20 And the shepherds returned, glorifying and praising
God for all that they had heard and seen, agreeably
to what had been declared unto them.

21 ON the eighth day, when the child was circum- Gen. 17. 12.
cised, they called him Jesus, the angel having given ch. 1. 31.
him that name before his mother conceived him.

22 AND when the time of their purification was ex- Lev. 12. 2.
pired, they carried him to Jerusalem, as the law of
23 Moses appointeth, to present him to the Lord (as it
24 is written in the law of God, “ Every male, who is Ex. 13. 2.
“ the first-born of his mother, is consecrated to Num. 8. 17.
“ the Lord”); and to offer the sacrifice enjoined

in the law, a pair of turtle-doves, or two young pigeons.

25 Now there was at Jerusalem a man named Simeon, a just and a religious man, who expected the
26 consolation of Israel ; and the Holy Spirit was upon him, and had revealed unto him, that he should not
27 die until he had seen the Lord's Messiah. This man came, guided by the Spirit, into the temple.

• And when the parents brought in the child Jesus,
28 to do for him what the law required, he took him
29 into his arms, and blessed God, and said, Now, Lord, thou dost in peace dismiss thy servant, according to thy word ; for mine eyes have seen the
31 Saviour, whom thou hast provided in the sight of
32 all the world ; a luminary to enlighten the nations,
33 and be the glory of Israel thy people. And Joseph, and the mother of Jesus, heard with admiration the
34 things spoken concerning him. And Simeon blessed them, and said to Mary his mother, This child is destined for the fall and the rise of many in Israel, and to serve as a mark for contradiction
35 (yea, thine own soul shall be pierced as with a javelin) ; that the thoughts of many hearts may be disclosed.

Isa. 8. 14.
Rom. 9. 32.
1 Pet. 2. 7.

36 There was also a prophetess, Anna, daughter of Phanuel, of the tribe of Asher, in an advanced age, who had lived seven years with a husband, whom
37 she married when a virgin ; and being now a widow of about eighty-four years, departed not from the temple, but served God in prayer and
38 fasting night and day ; she also coming in at that instant, gave thanks to the Lord, and spake concerning Jesus to all those in Jerusalem who expected deliverance.

39 After they had performed every thing required

by the law of the Lord, they returned to Galilee, to
 40 their own city Nazareth. And the child grew and
 acquired strength of mind, being filled with wis-
 dom, and adorned with a divine gracefulness.

SECTION III.

The Baptism.

41 NOW his parents went yearly to Jerusalem at
 42 the feast of the passover. And when he was twelve Ex. 23. 14.
Deut. 16.1,
 years old, they having gone thither, according to
 the usage of the festival, and remained the custo-
 43 mary time ; being on their return, the child Jesus
 staid behind in Jerusalem, and neither Joseph nor
 44 his mother knew it. They supposing him to be in
 the company, went a day's journey, and then
 sought him among their relations and acquaintance ;
 45 but not finding him, they returned to Jerusalem
 46 seeking him. And after three days, they found
 him in the temple, sitting among the doctors, both
 47 hearing them, and asking them questions. And all
 who heard him were astonished ; but they who saw
 him were amazed at his understanding and answers.
 And his mother said to him, Son, why hast thou
 treated us thus ? Behold, thy father and I have
 49 sought thee with sorrow. He answered, Why
 did ye seek me ? Knew ye not that I must be at
 50 my Father's ? But they did not comprehend his
 answer.

51 And he returned with them to Nazareth, and
 was subject unto them. And his mother treasured
 52 up all these things in her memory. And Jesus ad-
 vanced in wisdom and stature, and in power with
 God and man.

III. Now in the fifteenth year of the reign of Tibe-
 rius, Pontius Pilate being procurator of Judea, He-

rod tetrarch of Galilee, Philip his brother tetrarch of Iturea, and the province of Trachonitis, and Ly-
 2 sanias tetrarch of Abilene, in the high priesthood of
 Annas and Caiaphas, the word of God came in the
 3 wilderness to John the son of Zacharias. And he
 went through all the country along the Jordan,
 publishing the baptism of reformation for the re-
 4 mission of sins. As it is written in the book of the
 prophet Isaiah, "The voice of one proclaiming in
 "the wilderness, prepare a way for the Lord*,
 5 "make for him a straight passage. Let every val-
 "ley be filled, every mountain and hill be levelled;
 "let the crooked roads be made straight, and the
 6 "rough ways smooth, that all flesh may see the Sa-
 7 "viour [sent] of God." Then said he to the mul-
 titudes who flocked out to be baptized by him,
 Offspring of vipers, who hath prompted you to flee
 8 from the impending vengeance? Produce then the
 proper fruits of reformation; and begin not to say
 within yourselves, 'We have Abraham for our fa-
 'ther;' for I assure you, that of these stones God
 9 can raise children to Abraham. And even now
 the axe lieth at the root of the trees. Every tree,
 therefore, which produceth not good fruit, is felled
 and thrown into the fire.

10 Upon this the multitude asked him, What must
 11 we do then? He answered, Let him who hath two
 coats impart to him who hath none; and let him
 12 who hath victuals do the same. There came also
 publicans to be baptized, who said, Rabbi, what
 13 must we do? He answered, Exact no more than
 14 what is appointed you. Soldiers likewise asked
 him, And what must we do? He answered, Injure
 no man, either by violence, or by false accusation,
 and be content with your allowance.

* Jehovah.

- 15 As the people were in suspense concerning John,
 every man imagining within himself that he might
 16 be the Messiah, John addressed them all, saying, Mat. 3. 11.
Mark 1. 7.
John 1. 26.
Acts 1. 5.
& 11. 16.
& 19. 4.
 I indeed baptize you in water; but one mightier
 than I cometh, whose shoe-latchet I am not worthy
 to untie; he will baptize you in the Holy Spirit
 17 and fire: his winnowing shovel is in his hand, and
 he will thoroughly cleanse his grain: he will gather
 the wheat into his granary, and consume the chaff in
 18 unquenchable fire. And with many other exhor-
 tations he published the good tidings to the people. Mat. 14. 8.
Mark 6. 17.
 19 But Herod the tetrarch having been reproved
 by him, on account of Herodias his brother's wife,
 and for all the crimes which Herod had committed,
 20 added this to the number, that he confined John in
 prison.
 21 Now when John baptized all the people, Jesus Mat. 3. 13.
Mark 1. 9.
John 1. 32.
Mat. 17. 3.
ch. 9. 35.
1 Pet. 1. 17.
Mat. 4. 1.
 22 was likewise baptized; and while he prayed, the
 heaven was opened, and the Holy Spirit descended
 upon him in a bodily form, like a dove, and a voice
 came from heaven, which said, 'Thou art my be-
 23 loved Son; in thee I delight.' Now Jesus was him-
 self about thirty years in subjection, being (as was
 24 supposed) a son of Joseph, son of Heli, son of Mat-
 25 that, son of Levi, son of Melchi, son of Janna, son
 of Joseph, son of Mattathias, son of Amos, son of
 Nahum, son of Eli, son of Naggai, son of Maath,
 26 son of Mattathias, son of Shimei, son of Joseph, son
 27 of Judah, son of Joanna, son of Rhese, son of Zerub-
 28 babel, son of Salathiel, son of Ner, son of Melchi,
 29 son of Addi, son of Cosam, son of Elmedam, son of
 Er, son of Josee, son of Elizer, son of Jorini, son of
 Matthat, son of Levi, son of Simeon, son of Judah,
 30 son of Joseph, son of Jonan, son of Eliakim, son of
 31 Melchah, son of Mainan, son of Mattatha, son of Na-
 32 than, son of David, son of Jeane, son of Obed, son

33 of Boaz, son of Salmon, son of Nahshon, son of
 Amminadab, son of Ram, son of Hezron, son of
 34 Pharez, son of Judah, son of Jacob, son of Isaac, son
 35 of Abraham, son of Terah, son of Nahor, son of Se-
 36 rug, son of Reu, son of Peleg, son of Eber, son of
 37 Salah, son of Cainan, son of Arphaxad, son of Shem,
 son of Noah, son of Lamech, son of Methuselah,
 son of Enoch, son of Jared, son of Mehalaliel, son of
 38 Cainan, son of Enos, son of Seth, son of Adam, son
 of God.

Mat. 4. 1.
 Mar. 1. 12.

IV. Now Jesus, full of the Holy Spirit, returned
 from the Jordan, and was led by the Spirit into
 2 the wilderness, where he continued forty days, and
 was tempted by the devil. Having eaten nothing
 all that time, when it was ended, he was hungry.

Deut. 8. 3.

3 And the devil said to him, If thou be a son of God,
 4 command this stone to become bread. Jesus
 answered him, saying, It is written, "Man liveth
 "not by bread only, but by whatever God pleaseth."

Deut 6. 13.
 10. 20.
 1 Sam. 7. 3.

5 Then the devil having brought him to the top of a
 high mountain, showed him all the kingdoms of the
 6 earth in an instant, and said to him, All this power
 and glory I will give thee; for it is delivered to me,
 7 and to whomsoever I will I give it; if, therefore,
 8 thou wilt worship me, it shall all be thine. Jesus

answering, said, It is written, "Thou shalt wor-
 "ship the Lord * thy God, and shalt serve him
 9 "only." Then he brought him to Jerusalem, and
 placing him on the battlement of the temple, said
 to him, If thou be a son of God, throw thyself down

Psa. 91. 11.

10 hence; for it is written, "He will give his angels
 11 "charge concerning thee to keep thee; and in their
 "arms they shall uphold thee, lest thou dash thy
 12 "foot against a stone." Jesus answered, It is said,

* Jehovah.

“Thou shalt not make trial of the Lord * thy God.” Deut. 6. 6.
 13 When the devil had ended all the temptation, he departed from him for a time.

SECTION IV.

The Entrance on the Ministry.

14 THEN Jesus, by the impulse of the Spirit, re- Mat. 4. 12.
 15 turned to Galilee, and his renown spread through- Mark 1. 14.
 out the whole country, and he taught in their synagogues with universal applause.
 16 Being come to Nazareth, where he had been Mat. 13. 54.
 brought up, he entered the synagogue, as his custom Mark 6. 1.
 was, on the Sabbath day, and stood up to read. John. 4. 43.
 17 And they put into his hands the book of the prophet Isaiah, and having opened the book, he found
 18 the place where it was written, “The Spirit of the Isa. 61. 1.
 “Lord † is upon me, inasmuch as he hath anointed
 “me to publish glad tidings to the poor; he hath
 “commissioned me to heal the broken-hearted, to
 “announce liberty to the captives, and recovery of
 19 “sight to the blind, to release the oppressed, to
 “proclaim the year of acceptance with the Lord ‡.”
 20 And having closed the book, and returned it to the servant, he sat down. And the eyes of all the syna-
 21 gogue were fixed upon him. And he began with saying to them, This very day the Scripture which
 22 ye have just now heard is fulfilled. And all expressed their admiration of him; and being astonished at the words, full of grace, which he uttered,
 23 they said, Is not this Joseph’s son? He said unto them, Ye will doubtless apply to me this proverb, ‘Physician, cure thyself.’ Do as great things here in thine own country, as we hear thou hast done in

* Jehovah.

† Jehovah.

‡ Jehovah.

24 Capernaum. But in fact, added he, no prophet
 1 Ki. 17.9, 25 was ever well received in his own country. I tell
 you of a truth, there were many widows in Israel in
 the days of Elijah, when heaven was shut up for
 three years and a half, so that there was a great fa-
 26 mine throughout all the land: yet to none of them
 was Elijah sent, but to a widow in Sarepta* of
 Sidonia. There were likewise many lepers in Israel
 in the days of Elisha the Prophet: and Naaman
 2 Ki. 5. 14. 28 the Syrian was cleansed, but none of those. On
 hearing this, the whole synagogue were enraged,
 29 and breaking up, drove him out of the city, and
 brought him to the brow of the mountain whereon
 their city was built, that they might throw him
 30 down headlong. But he passing through the midst
 of them, went away.

31 Then he came to Capernaum, a city of Galilee,
 Mat. 7.28. 32 and taught them on the Sabbath. And they were
 Mark i. 22. astonished at his manner of teaching; for he spoke
 with authority.

Mark i. 23. 33 Now there was in the synagogue a man possessed
 by the spirit of an unclean demon, who roared out
 34 saying, Ah! Jesus of Nazareth, what hast thou to
 do with us? Art thou come to destroy us? I know
 35 who thou art, the holy One of God. And Jesus
 rebuked him, saying, Be silent, and come out of him.
 Whereupon the demon, having thrown him down
 in the middle of the assembly, came out without
 36 harming him. And they were all in amazement,
 and said one to another, What meaneth this, that
 with authority and power he commandeth the un-
 37 clean spirits, and they come out? Thenceforth his
 fame was blazed in every corner of the country.

Mat. 8. 14. 38 When he was gone out of the synagogue, he en-

* In the Old Testament *Zarephath*.

tered the house of Simon, whose wife's mother had Mark 1.29.
a violent fever, and they entreated him on her be-
39 half. Jesus standing near her, rebuked the fever,
and it left her, and she instantly arose and served
them.

40 After sunset, all they who had any sick, of what-
ever kind of disease, brought them to him; and he,
41 laying his hands on every one, cured them. De- Mark 1.34.
mons also came out of many, crying out, Thou art
the Messiah, the Son of God. But he rebuked
them, and would not allow them to speak, because
42 they knew that he was the Messiah. When it was
day, he retired into a desert place; and the multi-
tude sought him out, and came to him, and urged
43 him not to leave them; but he said to them, I
must publish the good tidings of the reign of God
in other cities also, because for this purpose I am
44 sent. Accordingly he made this publication in the
synagogues of Galilee.

V. ONE time, as he stood by the lake of Genneza-
2 reth *, the multitude pressing upon him to hear the
word of God, he saw two barks aground near the
edge, but the fishermen were on shore washing their
3 nets. Having gone aboard one of them, which was
Simon's, he desired him to put off a little from the
land. Then he sat down, and taught the people
out of the bark.

4 When he had done speaking, he said to Simeon,
Launch out into deep water, and let down your
5 nets for a draught. Simon answered, Master, we
have toiled all night, and have caught nothing;
6 nevertheless, at thy word, I will let down the net.
Having done this, they enclosed such a multitude
7 of fishes, that the net began to break. And they

* In the Old Testament *Chinnereth*.

beckoned to their companions in the other bark to come and help them. And they came and laded both the barks, so that they were near sinking.

8 When Simon Peter saw this, he threw himself at Jesus' knees, crying, Depart from me, Lord, for I

9 am a sinful man. For the draught of fishes which they had taken had filled him and all his compa-

10 nions with terror, particularly James and John, sons of Zebedee, who were Simon's partners. And Jesus said to Simon, Fear not, henceforth thou shalt
11 catch men. And having brought their barks to land, they forsook all and followed him.

Mat. 8. 2.
Mark 1.40.

12 When he was in one of the neighbouring cities, a man covered with leprosy, happening to see him, threw himself on his face, and besought him, saying, Master, if thou wilt, thou canst cleanse me.

13 Jesus stretching out his hand, and touching him, said, I will; be thou cleansed. That instant his

14 leprosy departed from him. And he commanded him to tell nobody. But go [said he] show thyself to the priest, and present the offering appointed by

Lev. 14. 3.

Moses, for notifying to the people that thou art
15 cleansed. Yet so much the more was Jesus every where talked of, that vast multitudes flocked to hear him, and to be cured by him of their maladies.

16 And he withdrew into solitary places, and prayed.

17 ONE day, as he was teaching, and Pharisees and doctors of the law were sitting by, who had come from Jerusalem, and from every town of Galilee and Judea, the power of the Lord was exerted in the

Mat. 9. 2.
Mark 2. 3.

18 cure of the sick. And behold some men carrying on a bed a man afflicted with a palsy, endeavoured

19 to bring him in, and place him before Jesus; but finding it impracticable, by reason of the crowd, they gat upon the roof, and let him down through the tiling, with the little bed in the midst before

20 him. Jesus perceiving their faith, said to him, ch. 7. 48.
21 Man, thy sins are forgiven thee. On which the
scribes and the Pharisees reasoned thus, 'Who is this
'that speaketh blasphemies? Can any one forgive
22 'sins beside God?' Jesus knowing their thoughts,
addressed himself to them, and said, What are ye
23 reasoning in your hearts? Whether is easier, to say,
'Thy sins are forgiven thee;' or to say [with effect]
24 'Arise and walk?' But, that ye may know that the
Son of man hath power upon the earth to forgive
sins, Arise (said he to the palsied man), take up
25 thy bed, and return to thy house. That instant he
rose in their presence, took up his bed, and return-
26 ed home, glorifying God. Seeing this, they were
all struck with amazement and reverence, and glo-
rified God, saying, We have seen incredible things
to-day.

27 After this he went out, and observing a publican Mat. 9. 9.
Mark 2. 14.
named Levi sitting at the toll office, said to him,
28 Follow me. And he arose, left all, and followed
29 him. And Levi made him a great entertainment
in his own house, where there was a great company
30 of publicans and others at table with them. But
the scribes and the Pharisees of the place murmur-
ed, saying to his disciples, Why do ye eat and
31 drink with publicans and sinners? Jesus answering,
said unto them, It is not the healthy, but the sick,
32 who need a physician. I am come to call, not the
righteous, but sinners, to reformation.

33 Then they asked him, How is it that the disci- Mat. 9. 14.
Mark 2. 18.
ples of John, and likewise those of the Pharisees, fre-
quently fast and pray, but thine eat and drink?
34 He answered, Would ye have the bridemen fast
35 while the bridegroom is with them? But the days
will come wherein the bridegroom shall be taken
36 from them: in those days they will fast. He add-

ed this similitude, Nobody mendeth an old mantle with new cloth; otherwise the new will rend the old; besides, the old and the new will never suit
 37 each other. Nobody putteth new wine into old leathern bottles; otherwise the new wine will burst the bottles, and thus the wine will be spilled,
 38 and the bottles rendered useless. But if new wine be put into new bottles, both will be preserved.
 39 Besides, a man, after drinking old wine, calleth not immediately for new; for he saith, 'The old is milder.'

Mat. 12. 1.
 Mark 2. 23.

VI. ON the Sabbath called second prime, as Jesus was passing through the corn-fields, his disciples plucked the ears of corn, and rubbed them in their
 2 hands, and ate them. And some Pharisees said to them, Why do ye do that which it is not lawful,
 3 on the Sabbath, to do? Jesus replying, said to them, Did ye never read what David and his at-
 4 tendants did, when they were hungry; how he entered the mansion of God, and took and ate the loaves of the presence, and gave also of this bread to his attendants; though it cannot be eaten law-
 5 fully by any but the priests? He added, The Son of man is master even of the Sabbath.

1Sam. 21. 1.
 Lev. 24. 5.

Mat. 12. 9.
 Mark 3. 1.

6 It happened also, on another Sabbath, that he went into the synagogue, and taught; and a man
 7 was there, whose right hand was blasted. Now the scribes and the Pharisees watched to see whether he would heal on the Sabbath, that they
 8 might find matter for accusing him. But he knowing their thoughts, said to the man whose hand was blasted, Arise, and stand in the middle.
 9 And he arose and stood. Then Jesus said to them, I would ask you, What is it lawful to do on the Sabbath? Good or ill? To save or to destroy?
 10 And looking around on them all, he said to the

11 man, Stretch out thy hand ; and in doing this, his hand was rendered sound like the other. But they were filled with madness, and communed together what they should do to Jesus.

SECTION V.

The Nomination of Apostles.

- 12 IN those days he retired to a mountain to pray, Mat. 10. 2.
 13 and spent the whole night in an oratory. When it Mark 3. 12.
 was day, he called to him his disciples ; and of
 them he chose twelve, whom he named apostles.
 14 Simon, whom he also named Peter, and Andrew
 15 his brother, James and John, Philip and Bartholo-
 mew, Matthew and Thomas, James son of Alpheus,
 16 and Simon called the Zealous, Judas brother of Jude, 1.
 James, and Judas Iscariot, who proved a traitor.
 17 Afterwards, coming down with them, he stopped
 in a plain, whither a company of his disciples, with
 a vast multitude from all parts of Judea, Jerusalem,
 and the maritime country of Tyre and Sidon, were
 come to hear him, and to be healed of their dis-
 18 eases. Those also who were infested with unclean
 19 spirits, came and were cured. And every one
 strove to touch him, because a virtue came from
 him, which healed them all.
 20 THEN lifting his eyes on his disciples, he said, Mat. 5. 3.
 Happy ye poor, for the kingdom of God is yours !
 21 Happy ye that hunger now, for ye shall be satis-
 fied ! Happy ye that weep now, for ye shall laugh !
 22 Happy shall ye be when men shall hate you, and Isa. 61. 3.
 exclude you from their society ; yea, reproach and 1 Pet. 3. 14.
 & 4. 14:
 23 defame you, on account of the Son of man ! Re-
 joice on that day, and triumph, knowing that your
 reward in heaven is great ! for thus did their fa-

Isa. 65. 13. 24 thers treat the prophets. But woe unto you rich;
 25 for ye have received your comforts! Woe unto
 you that are full; for ye shall hunger! Woe unto
 you who laugh now; for ye shall mourn and weep!
 26 Woe unto you, when men shall speak well of you;
 for so did their fathers of the false prophets.

Mat. 5. 44. 27 But I charge you, my hearers, love your enemies,
Rom. 12. 20. 28 do good to them who hate you, bless them who
 curse you, and pray for them who traduce you.

29 To him who smiteth thee on one cheek, present the
 other; and from him who taketh thy mantle,

Tob 4. 16. 30 withhold not thy coat. Give to every one who
 asketh thee; and from him who taketh away thy

Mat. 7. 12. 31 goods, do not demand them back. And as ye
 would that men should do unto you, do ye likewise

32 unto them. For if ye love those [only] who love
 you, what thanks are ye entitled to? since even

33 sinners love those who love them. And if ye do
 good to those [only] who do good to you, what

thanks are ye entitled to? since even sinners do
 34 the same. And if ye lend to those [only] from

whom ye hope to receive, what thanks are ye en-
 titled to? since even sinners lend to sinners, that

35 they may receive as much in return. But love ye
 your enemies, do good and lend, nowise despairing;

and your reward shall be great; and ye shall be
 sons of the Most High; for he is kind to the un-

36 grateful and malignant. Be therefore merciful, as
 your Father is merciful.

Mat. 7. 1. 37 Judge not, and ye shall not be judged; condemn

Rom. 2. 1. 38 not, and ye shall not be condemned; release, and

Mark 4. 24. ye shall be released; give, and ye shall get: good
 measure, pressed and shaken, and heaped, shall be

poured into your lap; for with the same measure
 wherewith ye give to others, ye yourselves shall re-

ceive.

39 He used also this comparison: Can the blind Mat. 15 14.
guide the blind? Will not both fall into a ditch? Mat 10.24.

40 The disciple is not above his teacher; but every John 13.16.

41 finished disciple shall be as his teacher. And why Mat. 7. 3.

observest thou the mote in thy brother's eye; but

42 perceivest not the thorn in thine own eye? Or

how canst thou say to thy brother, ' Brother, let

' me take out the mote which is in thine eye,' not

considering that there is a thorn in thine own eye?

Hypocrite, first take the thorn out of thine own

eye; then thou wilt see to take out the mote which

43 is in thy brother's eye. That is not a good tree Mat. 7. 18.

which yieldeth bad fruit; nor is that a bad tree & 12. 33.

44 which yieldeth good fruit. For every tree is

known by its own fruit. Figs are not gathered off

45 thorns; nor grapes off a bramble-bush. The good

man, out of the good treasure of his heart, bringeth

that which is good: the bad man, out of the bad

treasure of his heart, bringeth that which is bad;

for it is out of the fulness of his heart that his

mouth speaketh.

46 But why do ye, in addressing me, cry, Master, Mat. 7. 21.

47 Master, and obey not what I command? Whoever Rom. 2. 13.

cometh to me, and heareth my precepts, and prac-

tiseth them, I will show you whom he resembleth:

48 he resembleth a man who built a house, and dig-

ging deep, laid the foundation upon the rock: and

when an inundation came, the torrent broke upon

that house, but could not shake it; for it was

49 founded upon the rock. But he who heareth, and

doth not practise, resembleth a man who, without

laying a foundation, built a house upon the earth;

against which, when the torrent brake, it fell, and

became a great pile of ruins.

VII. WHEN he had finished his discourse in the au- Mat. 8. 5.

2 dience of the people, he entered Capernaum. And

a centurion's servant, who was dear to his master,
3 was sick, and in danger of dying. And the centurion having heard concerning Jesus, sent to him Jewish elders, to entreat him to come and save his
4 servant. When they came to Jesus, they earnestly
5 besought him, saying, He is worthy of this favour; for he loveth our nation; and it was he who built
6 our synagogue. Then Jesus went with them; and when he was not far from the house, the centurion sent friends to him to say, Master, trouble not thyself; for I have not deserved that thou shouldst
7 come under my roof; wherefore neither thought I myself fit to come into thy presence: say but the
8 word, and my servant will be healed. For even I, who am under the authority of others, having soldiers under me, say to one, 'Go,' and he goeth, to another, 'Come,' and he cometh, and to my servant, 'Do this,' and he doth it. Jesus hearing these things, admired him, and turning, said to the multitude which followed, I assure you I have not
10 found so great faith, even in Israel. And they who had been sent having returned to the house, found the servant well who had been sick.
11 The day following he went into a city called Nain, accompanied by his disciples and a great
12 crowd. As he approached the gate of the city, the people were carrying out a dead man, the only son of his mother, who was a widow; and many of the
13 citizens were with her. When the Lord saw her, he had pity upon her, and said to her, Weep not.
14 Then he advanced, and touched the bier (the bearers stopping), and said, Young man, arise, I command thee. Then he who had been dead, sat up, and began to speak, and Jesus delivered him to his
16 mother. And all present were struck with awe, and glorified God, saying, A great Prophet hath

arisen amongst us; and, God hath visited his people. And this report concerning him spread throughout Judea and all the neighbouring country.

18 Now John's disciples having informed their master of all these things, he called two of them, whom he sent to Jesus to ask him, Art thou he who cometh? or must we expect another? Being come to him, they said, John the Baptist hath sent us to ask thee, Art thou he who cometh? or must we expect another? At that very time Jesus was delivering many from diseases and maladies, and evil spirits, and giving sight to many who were blind.

22 And he returned this answer, Go, and report to John what ye have seen and heard: the blind are made to see, the lame to walk, the deaf to hear; the leprous are cleansed, the dead are raised, glad tidings is brought to the poor. And happy is he to whom I shall not prove a stumbling-block.

24 When John's messengers were departed, Jesus said to the multitude concerning John, What went you out into the wilderness to behold? a reed shaken by the wind? But what went ye out to see? a man effeminately dressed? It is in royal palaces [not in deserts] that they who wear splendid apparel, and live in luxury, are found. What then did ye go to see? a prophet? yea, I tell you, and something superior to a prophet. For this is he concerning whom it is written, "Behold I send mine angel before thee, who shall prepare thy way." For I declare unto you, among those who are born of women, there is not a greater prophet than John the Baptist; yet the least in the reign of God shall be greater than he. All the people, even the publicans, who heard John, have, by receiving baptism from him, glorified God; whereas the Pharisees and the lawyers, in not being

baptized by him, have rejected the counsel of God with regard to themselves.

Mat. 11. 16. 31 Whereunto then shall I compare the men of this
 32 generation? whom are they like? They are like
 children in the market-place, of whom their com-
 panions complain and say, ' We have played to you
 ' upon the pipe, but ye have not danced; we have
 ' sung mournful songs to you, but ye have not
 Mat. 3. 4. 33 ' wept.' For John the Baptist is come abstaining
 Mark 1. 6. from bread and from wine, and ye say, ' He hath
 34 ' a demon.' The Son of man is come using both,
 and ye say, ' He is a lover of banquets and wine,
 35 ' an associate of publicans and sinners.' But wis-
 dom is justified by all her children,

SECTION VI.

Signal Miracles and Instructions.

John 11. 2. 36 NOW one of the Pharisees asked Jesus to eat
 & 12. 3. with him: and he went into the Pharisees house,
 37 and placed himself at table. And behold a woman
 in the city who was a sinner, knowing that he ate at
 the house of the Pharisee, brought an alabaster box
 38 of balsam, and standing behind at his feet weeping,
 bathed them with tears, and wiped them with the
 hairs of her head, and kissed his feet, and anointed
 39 them with the balsam. The Pharisee who had
 invited him, observing this, said within himself,
 ' If this man were a prophet, he would have known
 ' who this woman is that toucheth him, and of
 40 ' what character; for she is a sinner.' Then Jesus
 said to him, Simon, I have something to say to
 41 thee. He answered, Say it, Rabbi. A certain
 creditor had two debtors, one owed five hundred

42 denarii *, the other fifty †. But not having where-
 with to pay, he freely forgave them both. Say
 43 then, which of them will love him most? Simon
 answered, I suppose he to whom he forgave most.
 44 Jesus replied, Thou hast judged rightly. Then
 turning to the woman, he said to Simon, 'Thou
 seest this woman: when I came into thy house,
 thou gavest me no water for my feet, but she hath
 washed my feet with tears, and wiped them with
 45 the hairs of her head. Thou gavest me no kiss;
 but she, since she entered, hath not ceased kissing
 46 my feet. Thou didst not anoint my head with oil,
 but she hath anointed my feet with balsam.
 47 Wherefore, I tell thee, her sins, which are many,
 are forgiven; therefore her love is great. But he
 48 to whom little is forgiven, hath little love. Then Mat. 9. 2.
 49 he said to her, Thy sins are forgiven. Those who Mark 2. 5.
 were at table with him, said within themselves; ch. 5. 20.
 50 'Who is this that even forgiveth sins?' But he
 said to the woman, Thy faith hath saved thee;
 go in peace.

VIII. AFTERWARDS he travelled through cities and
 2 villages, proclaiming the joyful tidings of the reign
 of God, being attended by the twelve, and by cer-
 tain women who had been delivered from evil spi-
 3 rits and distempers, Mary called Magdalene, out of Mark 16. 9.
 whom went seven demons, Joanna wife of Chuza,
 Herod's steward, Susanna, and several others who
 assisted him with their property.

4 Now when a great multitude was assembled, and Mat. 13. 8.
 5 the people were flocking to him out of the cities, he Mark 4. 2.
 spake by a parable, The sower went out to sow his
 grain: and in sowing, part fell by the way-side,
 and was crushed under foot, or picked up by the

* About 15/. 12s. Sterling.

† About 1/. 11s. Sterling.

6 birds; part fell upon a rock, and when it was sprung up, withered away for want of moisture; 7 part also fell among thorns, and the thorns grew up 8 with it, and choked it; and part fell into good soil, and sprang up, and yielded increase a hundred fold. Having said this, he cried, Whoso hath ears to hear, let him hear.

Mat. 13. 10.
Mark 4. 10.
Isa. 6. 9.

9 And his disciples asked him, saying, What 10 meaneth this parable? He answered, It is your privilege to know the secrets of the reign of God, which to others are couched in parables, that, though they look, they may not perceive; though they hear, they may not understand.

Mat. 13. 18.
Mark 4. 14.

11 Now this is the meaning of the parable. The 12 seed is the word of God. By the way-side are meant those hearers out of whose hearts the devil coming taketh away the word, lest they should be- 13 lieve and be saved. By the rock are meant those who, when they hear, receive the word with joy, yet not having it rooted in them, are but temporary believers; for in the time of trial they fall off. 14 By the ground encumbered with thorns, are meant those hearers who are entangled in the business, and pursuits, and pleasures of life, which stifle the word, so that it bringeth no fruit to maturity. 15 But by the good soil are meant those, who, having heard the word, retain it in a good and honest heart, and continue to bring forth fruit.

Mat. 5. 15.
Mat. 4. 21.
Mat. 10. 26.
Mat. 25. 29.

16 A lamp is never lighted to be covered with a vessel, or put under a bed, but to be set on a stand, 17 that they who enter may see the light. For there is no secret which shall not be discovered; nor any thing concealed which shall not be known and be- 18 come public. Take heed, therefore, how ye hear; for to him who hath, more shall be given; but

from him who hath not, shall be taken even that which he seemeth to have.

19 Then his mother and brothers came to speak with him, but could not get near because of the

Mat. 12.46.

Mark 3.31.

20 crowd. And it was told him by some persons,

Thy mother and thy brothers are without desiring

21 to see thee. But he answering, said unto them,

My mother and my brothers are those who hear the word of God, and obey it,

22 ONE day Jesus having gone into a bark with his disciples, said to them, Let us cross the lake. Ac-

Mat. 8. 23.

Mar. 5. 35.

23 cordingly they set sail. But while they sailed, he

fell asleep, and there blew such a storm upon the

lake as filled the bark with water, and endangered

24 their lives. And they came to him, and awakened

him, saying, Master, master, we perish. Then he

arose and rebuked the wind, and the raging of the

water: and they ceased, and there was a calm.

25 And Jesus said to them, Where is your faith? But

they said one to another with fear and admiration,

Who is this that commandeth even the winds and

26 the water, and they obey him? And they arrived

at the country of the Gadarenes, which is opposite

to Galilee.

27 Being come ashore, a man of the city met him

Mat. 9. 23.

Mark 5: 1.

who had been long possessed by demons, and who

wore no clothes, and had no habitation but the se-

28 pulchres. When he saw Jesus, he roared out, and

threw himself at his feet, crying, What hast thou to

do with me, Jesus, Son of the Most High God? I

29 beseech thee, do not torment me. (For he had or-

dered the unclean spirit to come out of the man;

for it had frequently seized him, insomuch, that

when he was chained and fettered, he broke his

bonds, and was driven by the fiend into the desert.)

30 Then Jesus asked him, saying, What is thy name?

He answered, Legion, because many demons had
 31 entered into him. And they entreated him that
 he would not command them to go into the abyss,
 32 but, as there was a numerous herd of swine feeding
 on the mountain, that he would permit them to
 enter into the swine. And he permitted them.
 33 Then the demons, having quitted the man, entered
 into the swine; and the herd rushed down a preci-
 34 pice into the lake, and were drowned. The herds-
 men seeing this, fled, and spread the news through
 35 the city and villages. And the inhabitants flocked
 out to see what had happened. Being come to Je-
 sus, and finding the man, of whom the demons were
 dispossessed, sitting at the feet of Jesus, clothed, and
 36 in his right mind, they were afraid. But having
 been informed by the spectators, in what manner
 37 the demoniac had been delivered, all the people of
 the country of the Gadarenes entreated him to leave
 them; for they were struck with terror. Accord-
 38 ingly he re-entered the bark and returned. Now
 the man out of whom the demons were gone, en-
 39 treated his permission to attend him. But Jesus
 dismissed him, saying, Return home and relate what
 great things God hath done for thee. Then he de-
 parted and published through all the city what
 40 great things Jesus had done for him. Jesus, at his
 return, was welcomed by the crowd, who were all
 waiting for him.

Mat. 9. 18. 41 Meantime came a man named Jairus, a ruler of
Mark 5. 22. the synagogue, who, throwing himself at the feet of
 42 Jesus, besought him to come into his house: for he
 had an only daughter, about twelve years old, who
 was dying.

Mar. 5. 25. 43 As Jesus went along, the people crowded him;
 and a woman, who had been twelve years afflicted
 with an issue of blood, and had consumed all her

living upon physicians, none of whom could cure
 44 her, coming behind touched the tust of his mantle ;
 upon which her issue was stanchèd. Then Jesus
 45 said, Who touched me ? When every body denied,
 Peter, and those with him, answered, Master, the
 multitude throng and press thee, and dost thou say,
 46 ' Who touched me ? ' Jesus replied, Somebody hath
 touched me ; for I am sensible that my power was
 47 just now exerted. Then the woman perceiving that
 she was discovered, came trembling, and having
 thrown herself prostrate, declared to him, before all
 the people, why she had touched him, and how she
 48 had been immediately healed : and he said to her,
 Daughter, take courage, thy faith hath cured thee ;
 go in peace.

49 While he was yet speaking, one came from the Mark 5. 22.
 house of the director of the synagogue, who said,
 50 Thy daughter is dead, trouble not the Teacher. Je-
 sus hearing this, said to Jairus, Fear not ; only be-
 51 lieve, and she shall be well. Being come to the Mat. 9. 23.
 house, he allowed nobody to enter with him, except
 Peter, and John, and James, and the maiden's fa-
 52 ther and mother. And all wept and lamented her.
 But he said, Weep not ; she is not dead, but asleep.
 53 And they derided him, knowing that she was dead.
 54 But he, having made them all retire, took her by
 55 the hand, and called, saying, Maiden, arise. And
 her spirit returned, and she arose immediately, and
 56 he commanded to give her food. And her parents
 were astonished, but he charged them not to men-
 tion to any body what had happened.

IX. Jesus having convened the twelve, gave them Mat. 10. 1.
 7 power and authority over all the demons, and to Mar. 6. 13.
 cure diseases, and commissioned them to proclaim Mat. 10. 7.
 8 the reign of God, and to heal the sick. And he
 said to them, Provide nothing for your journey ; nor Mark 6. 7.

staves, nor bag, nor bread, nor silver, nor two coats
 4 a-piece ; and continue in whatever house ye are re-
 5 ceived into, until ye leave the place. And where-
 soever they will not receive you, shake even the dust
 6 off your feet, as a protestation against them. They
 accordingly departed, and travelled through the
 villages, publishing the good tidings, and perform-
 ing cures every where.

7 Now Herod the tetrarch having heard of all that
 Jesus had done, was perplexed, because some said,
 8 John is risen from the dead ; some, Elijah hath ap-
 peared ; and others, One of the ancient prophets is
 9 risen again. And Herod said, John I beheaded :
 but who is this of whom I hear such things ? And
 he was desirous to see him.

10 Now the apostles being returned, reported to Je-
 sus all that they had done : and he, taking them
 with him, retired privately to a desert belonging to
 11 the city Bethsaida. When the multitude knew
 it, they followed him ; and he receiving them, spoke
 to them concerning the reign of God, and healed
 those who had need of healing.

12 When the day began to decline, the twelve ac-
 costing him, said, Dismiss the people, that they
 may go to the nearest towns and villages, and pro-
 vide themselves in lodging and food ; for we are
 13 here in a desert. He answered, Supply them your-
 selves with food. They replied, We have only five
 loaves and two fishes ; unless we go and buy vic-
 tuals for all this people, For they were about five
 14 thousand men. Then he said to his disciples, Make
 15 them lie down in parties, fifty in a party. And
 16 they did so, making them all lie down. Then he
 took the five loaves and the two fishes ; and look-
 ing up to heaven, he blessed and brake them, and
 gave them to his disciples to set before the multi-

17 tude. When all had eaten, and were satisfied, they took up twelve baskets full of fragments.

SECTION VII.

The Transfiguration.

- 18 AFTERWARDS having withdrawn from the multi-
tude to pray apart with his disciples, he asked them,
19 saying, Who do people say that I am? They answered, John the Baptist; others say, Elijah; and others, that one of the ancient prophets is risen
20 again. He said to them, But who say ye that I
21 am? Peter answered, The Messiah of God. Then having strictly charged them, he prohibited them
22 from telling this to any body, adding, The Son of man must suffer many things, and be rejected by the elders, and chief priests and scribes, and be killed, and rise again the third day.
- 23 Then he said to all the people, If any man will
come under my guidance, let him renounce him-
24 self, and take his cross daily, and follow me. For
whosoever would save his life, shall lose it; and
whosoever will lose his life for my sake, shall save
25 it. What will it profit a man to gain the whole
26 world, with the forfeit or ruin of himself? For
whosoever shall be ashamed of me and of my words,
of him the Son of man will be ashamed, when he
shall come in his glory, and in the glory of the Fa-
27 ther, and of the holy messengers. I certify you, that there are some standing here, who shall not taste death until they see the reign of God.
- 28 ABOUT eight days after this discourse, he took
with him Peter, and John, and James, and went up
29 upon a mountain to pray. While he prayed, the appearance of his countenance was changed, and his
30 raiment contracted a dazzling whiteness. And be-

Mat. 16. 19.
Mar. 8. 27.

Mat. 10. 38,
& 16. 24.
Mar. 8. 34.
ch. 14. 27.
& 17. 33.
John 12. 25.
Mat. 10. 33.
2 Tim. 2. 12.

Mat. 17. 1.
Mark 9. 2.

hold, two men of a glorious aspect, Moses and Eli-
 31 jah, conversed with him, and spoke of the de-
 parture which he was to accomplish at Jerusalem.
 32 Now Peter, and those that were with him, were
 overpowered with sleep; but when they awoke,
 they saw his glory, and the two men who stood
 33 with him. As these were removing from Jesus,
 Peter said to him, not knowing what he said, Mas-
 ter, it is good for us to stay here: let us then make
 three booths, one for thee, one for Moses, and one
 34 for Elijah. While he was speaking, a cloud came
 and covered them, and they feared as they entered
 35 the cloud: from the cloud a voice came, which
 36 said, This is my beloved Son, hear him. While the
 voice was uttered, Jesus was found alone. And this
 they kept secret, telling nobody in those days aught
 of what they had seen.

Mat. 17. 14.
 Mark 9. 14.

37 The next day, when they were come down from
 38 the mountain, a great multitude met him. And
 one of the crowd cried out, saying, Rabbi, I beseech
 thee, take pity on my son; for he is my only child.
 39 And lo a spirit seizeth him, maketh him instantly
 cry out, and fall into convulsions, so that he foam-
 eth; and after he is much bruised, hardly leaveth
 40 him. And I besought thy disciples to expel the
 41 demon; but they were not able. Then Jesus answer-
 ing said, O incredulous and perverse generation,
 how long shall I be with you, and suffer you? Bring
 42 thy son hither. And as he was coming, the demon
 threw him down in convulsions. And Jesus rebuked
 the unclean spirit, and having cured the child, de-
 43 livered him to his father. And they were all amaz-
 ed at the great power of God.

Mat. 17. 22.
 Mark 9. 31.

While all were admiring every thing which Jesus
 did, he said to his disciples, Mark diligently these
 44 words, 'The Son of man is to be delivered into the

45 'hands of men.' But they understood not this language ; it was veiled to them, that they might not apprehend it ; and they were afraid to ask him concerning it.

46 And there arose a debate among them, which of Mat. 18. 1.
47 them should be greatest. But Jesus, who perceived Mar. 9. 33.
the thought of their heart, took a child, and placing
48 him near himself, said to them, Whosoever shall
receive this child for my sake, receiveth me ; and
whosoever shall receive me, receiveth him who sent
me : for he who is least amongst you all shall be
greatest.

49 Then John said, Master, we saw one expelling Mar. 9. 38.
demons in thy name, and we forbade him, because
50 he consorteth not with us. Jesus answered, For-
bid not such ; for whosoever is not against us, is
for us.

51 Now as the time of his removal approached, he
52 set out resolutely for Jerusalem, and sent messengers
before, who went into a village of the Samaritans, to
53 make preparation for him. But they would not
admit him, because they perceived he was going to
54 Jerusalem. His disciples, James and John, observ-
ing this, said, Master, wilt thou that we call down
fire from heaven to consume them, as Elijah did ? 2 Ki. 1. 9.
55 But he turned and rebuked them, saying, Ye know John 3. 17.
56 not what spirit ye are of ; for the Son of man is
come, not to destroy men, but to save them. Then
they went to another village.

57 As they were on the way, one said to him, Mas- Mat. 8. 19.
ter, I will follow thee whithersoever thou goest.
58 Jesus answered, The foxes have caverns, and the
birds of the air have places of shelter, but the Son
of man hath not where to repose his head.

59 He said to another, Follow me. He answered, Mat. 8. 21.
60 Sir, permit me first to go and bury my father. Je-

sus replied, Let the dead bury their dead, but go thou and publish the reign of God.

61 Another likewise said, I will follow thee, Sir, but
62 first permit me to take leave of my family. Jesus answered, No man who, having put his hand to the plough, looketh behind him, is fit for the kingdom of God.

X. AFTERWARDS the Lord appointed seventy others also, and sent them two and two before him, into every city and place whither he intended to go.

Mat. 9. 37. 2 And he said to them, The harvest is plentiful, but the reapers are few : pray therefore the Lord of the harvest, that he would send labourers to reap it.

Mat. 10. 16.
Mat. 10. 9.
Mark 6. 8. 3 Go, then, behold I send you forth as lambs amidst
4 wolves: Carry no purse, nor bag, nor shoes, and
5 salute no person by the way. Whatever house ye

Mat. 10. 12. 6 enter, say, first, 'Peace be to this house.' And if a son of peace be there, your peace shall rest upon him ; if not, it shall return upon yourselves.

7 But remain in the same house, eating and drinking such things as it affordeth ; for the workman is worthy of his wages : go not from house to house.

8 And whatever city ye enter, if they receive you, eat
9 such things as are set before you ; cure their sick, and say to them, 'The reign of God cometh upon

Acts 13. 51. 10 'you.' But whatever city ye enter, if they do not
11 receive you, go out into the streets, and say, 'The
'very dirt of your streets, which cleaveth to us, we
'wipe off against you : know, however, that the
12 'reign of God cometh upon you.' I assure you that the condition of Sodom shall be more tolerable on that day, than the condition of that city.

Mat. 11. 21. 13 Woe unto thee Chorazin, woe unto thee Bethsaida ; for if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had repented long ago, sitting in sackcloth

14 and ashes. Wherefore the condition of Tyre and Sidon shall be more tolerable in the judgment than
 15 yours. And thou Capernaum, which hast been exalted to heaven, shalt be thrown down to hades.

16 He that heareth you, heareth me ; and he that re-
 jecteth you, rejecteth me ; and he that rejecteth me,
 rejecteth him who sent me. Mat. 10. 40.
Jo. 13. 20.

17 And the seventy returned with joy, saying, Master, even the demons are subject unto us through thy
 18 name. He said to them, I beheld Satan fall like

19 lightning from heaven. Lo, I empower you to tread on serpents and scorpions, and all the might

20 of the enemy ; and nothing shall hurt you. Nevertheless, rejoice not in this, that the spirits are subject unto you ; but rejoice that your names are en-

21 rolled in heaven. At that time Jesus was joyful in
 spirit, and said, I adore thee, O Father, Lord of heaven and earth, because having hidden these things from sages and the learned, thou hast revealed them unto babes. Yes, Father, because such is Mat. 11. 25.

22 thy pleasure. My Father hath imparted every
 thing to me ; and none knoweth who the Son is, except the Father ; nor who the Father is, except the Son, and he to whom the Son will reveal him. John 3. 35.
John 6. 46.
& 10. 15.

23 Then turning, he said apart to his disciples, Blessed Mat. 13. 16.

24 are the eyes which see what ye see. For I assure you, that many prophets and kings have wished to see the things which ye see, but have not seen them, and to hear the things which ye hear, but have not heard them.

25 THEN a lawyer stood up, and said, trying him, Mat. 22. 35.

26 Rabbi, what must I do to obtain eternal life? Jesus Mar. 12. 28.
Deut. 6. 5.

said unto him, How doth the law answer this?

27 What readest thou there? He answered, " Thou Lev. 19. 18.

" shalt love the Lord * thy God with all thy heart,

“ and with all thy soul, and with all thy strength,
“ and with all thy mind, and thy neighbour as thy-
28 “ self.” Jesus replied, Thou hast answered right.
Do this, and thou shalt live.

29 But he, desirous to appear blameless, said to Je-
30 sus, Who is my neighbour? Jesus said in return, A
man of Jerusalem, travelling to Jericho, fell among
robbers, who having stripped and wounded him,
31 went away, leaving him half dead. A priest ac-
cidentally going that way, and seeing him, passed
32 by on the farther side. Likewise a Levite on the
road, when he came near the place, and saw him,
33 passed by on the farther side. But a certain Sa-
maritan, as he journeyed, came where he was, and
when he saw him, he had compassion, and went up
34 to him, and having poured oil and wine into his
wounds, he bound them up. Then he set him on
his own beast, brought him to an inn, and took care
35 of him. On the morrow, when he was going away,
he took out two denarii *, and giving them to the
host, said, ‘ Take care of this man, and whatever
‘ thou spendest more, when I return, I will repay
36 ‘ thee.’ Now which of these three, thinkest thou,
was neighbour to him who fell among the rob-
37 bers? The lawyer answered, He who took pity
upon him. Then said Jesus, Go thou, and do in
like manner.

38 AND as they travelled, he went into a village,
where a woman named Martha entertained him at
39 her house. She had a sister called Mary, who sat
40 at the feet of Jesus, listening to his discourse. But
Martha, who was much cumbered about serving,
came to him and said, Master, carest thou not that
my sister leaveth me to serve alone? Bid her there-

* About 1s. 3d. Sterling.

41 fore assist me. Jesus answering, said unto her,
 Martha, Martha, thou art anxious, and troublest
 thyself about many things. One thing only is ne-
 42 cessary. And Mary hath chosen that good part
 which shall not be taken from her.

SECTION VIII.

The Character of the Pharisees.

XI. IT happened that he was praying in a certain
 place, and when he had done, one of his disciples
 said to him, Master, teach us to pray, as John also
 2 taught his disciples. He answered When ye pray Mat. 6. 9.
 say, [‘ Our] Father, [who art in heaven], thy name
 ‘ be hallowed ; thy reign come ; [thy will be done
 3 ‘ upon the earth, as it is in heaven ;] give us each
 4 ‘ day our daily bread ; and forgive us our sins, for
 ‘ even we forgive all who offend us ; and abandon
 ‘ us not to temptation, [but preserve us from evil.]
 5 Moreover, he said unto them, Should one of you
 have a friend, and go to him at midnight, and say,
 6 ‘ Friend, lend me three loaves ; for a friend of mine
 ‘ is come off his road to see me, and I have nothing
 7 ‘ to set before him ;’ and he from within should
 answer, ‘ Do not disturb me ; the door is now
 ‘ locked ; I and my children are in bed ; I cannot
 ‘ rise to give thee :’ I tell you, [if the other con-
 tinue knocking,] though he will not rise and supply
 him because he is his friend ; he will, because of his
 importunity, get up and give him as many as he
 9 wanteth. I likewise tell you, Ask, and ye shall ob-
 tain ; seek, and ye shall find ; knock, and the door
 10 shall be opened to you : for whosoever asketh, ob-
 taineth ; whosoever seeketh, findeth ; and to every
 11 one who knocketh, the door is opened. What fa-
 ther amongst you would give his son a stone, when

Mark 7. 7.
 & 21. 22.
 Mar. 11. 24.
 John 16. 24.,
 James 1. 5.]

he asketh bread ; or when he asketh a fish, would,
 12 instead of a fish, give him a serpent ; or when he
 13 asketh an egg, would give him a scorpion ? If ye,
 therefore, bad as ye are, can give good things to
 your children ; how much more will your Father
 give from heaven the Holy Spirit to them that ask
 him ?

Mat. 9. 32.
 & 12. 22.

14 ONE time he was expelling a demon which caus-
 ed dumbness, and when the demon was gone out, the
 15 dumb spake, and the people wondered. Some how-
 ever said, He expelleth demons by Beelzebub prince
 16 of the demons. (Others to try him, asked of him a
 17 sign in the sky). But he knowing their thoughts,
 said to them, By intestine broils any kingdom may
 be desolated, one family falling after another.
 18 Now, if there be intestine broils in the kingdom of
 Satan, how can that kingdom subsist ? for ye say
 19 that I expel demons by Beelzebub. Moreover, if I
 by Beelzebub expel demons, by whom do your sons
 expel them ? Wherefore they shall be your judges.
 20 But if I by the finger of God expel demons, the
 21 reign of God hath overtaken you. When a strong
 man armed guardeth the entrance into his house,
 22 his effects are secure. But if a stronger than he
 shall attack and overcome him, he will strip him of
 his armour on which he relied, and dispose of his
 23 spoils. He who is not for me, is against me ; and
 he who gathereth not with me, scattereth.

Mat. 12. 43.

24 The unclean spirit, when he is gone out of a man,
 wandereth over parched deserts, in search of a rest-
 ing-place. But not finding any, he saith, ' I will
 25 ' return to my house whence I came.' Being
 26 come, he findeth it swept and furnished. Where-
 upon he goeth, and bringeth seven other spirits
 more wicked than himself ; and having entered,

they dwell there, and the last state of that man be-
cometh worse than the first.

2 Pet. 2. 20.
Heb. 6. 4.
& 10. 26.

27 While he was saying these things, a woman rais-
ing her voice, cried to him from amid the crowd,
Happy the womb which bore thee, and the breasts
28 which suckled thee. Say, rather, replied he, Happy
they who hear the word of God and obey it.

29 When the people crowded together, he began to
say, This is an evil generation. They demand a
sign; but no sign shall be given them, save the
30 sign of the prophet Jonah. For as Jonah was a
sign to the Ninevites, so shall the Son of man be to

31 this generation. The queen of the south * country
will arise in the judgment against the men of this
generation, and cause them to be condemned; be-
cause she came from the extremities of the earth
to hear the wise discourses of Solomon; and be-
hold here is something greater than Solomon.

1 Ki. 10. 1.
2 Chr. 9. 4.

32 The men of Nineveh will stand up in the judgment
against this generation, and cause it to be con-
demned; because they repented when warned by
Jonah; and behold here is something greater than
Jonah.

John 3. 5.

33 A lamp is lighted, not to be concealed or put
under a corn-measure, but on a stand, that they
34 who enter may have light. The lamp of the body

Mat. 5. 15.
Mark 4. 21.
Mat. 6. 22.

is the eye: when therefore thine eye is sound, thy
whole body is enlightened; but when thine eye is
35 distempered, thy body is in darkness. Take heed
then lest the light which is in thee be darkness.

36 If thy whole body, therefore, be enlightened, having
no part dark, the whole will in such a manner be
enlightened, as when a lamp lighteth thee by its
flame.

* In the Old Testament *Sheba*.

- 37 While he was speaking, a Pharisee asked him to
dine with him. And he went and placed himself
38 at table. But the Pharisee was surprised to ob-
serve, that he used no washing before dinner.
- Mat. 23. 25. 39 Then the Lord said to him, As for you Pharisees,
ye cleanse the outside of your cups and dishes,
while ye yourselves are inwardly full of rapacity
40 and malevolence. Unthinking men! did not he
41 who made the outside, make the inside also? Only
give in alms what ye have, and all things shall be
clean unto you.
- Mat. 23. 23. 42 Woe unto you, Pharisees, because ye pay the
tithe of mint and rue, and every kind of herb, and
neglect justice and the love of God. These things
ye ought to have practised, and not to have omitted
those.
- Mat. 23. 6. 43 Woe unto you, Pharisees, because ye love the
most conspicuous seat in synagogues, and saluta-
tions in public places.
- 44 Woe unto you, Scribes and Pharisees, hypocrites,
because ye are like concealed graves, over which
people walk without knowing it.
- 45 Here one of the lawyers interposing, said, By
speaking thus, Rabbi, thou reproachest us also.
- Mat. 23. 4. 46 He answered, Woe unto you, lawyers, also, because
ye lade men with intolerable burdens, burdens which
ye yourselves will not so much as touch with one
of your fingers.
- Mat. 23. 29. 47 Woe unto you, because ye build the monuments
48 of the prophets, whom your fathers killed. Surely
ye are both vouchers and accessories to the deeds of
your fathers; for they killed them, and ye build
their monuments.
- Mat. 23. 34. 49 Wherefore, thus saith the wisdom of God, ' I
' will send them prophets and apostles; some of
50 ' them they will kill, others they will banish; inso-

‘ much that the blood of all the prophets which hath
 51 ‘ been shed since the formation of the world, shall
 ‘ be required of this generation, from the blood of
 ‘ Abel to the blood of Zechariah, who fell between Gen. 4. 8.
2Ch. 24. 20.
 ‘ the altar and the house of God.’ Yes, I assure
 you ; all shall be required of this generation.

52 Woe unto you, lawyers, because ye have carried Mat. 23. 13.
 off the key of knowledge ; ye have not entered
 yourselves, and those who were entering, ye hin-
 dered.

53 While he spake these things, the Scribes and the
 Pharisees began vehemently to press him with ques-
 54 tions on many points ; laying snares for him, in
 order to draw from his own mouth matter of accu-
 sation against him.

XII. MEANTIME, while the crowd in myriads flocked
 about him, insomuch that they trod one upon ano- Mat. 16. 6.
Mark 8. 15.
 ther, he said, addressing himself to his disciples,
 Above all things, beware of the leaven of the Pha-
 2 risees, which is hypocrisy. For there is nothing Mat 10. 26.
Mark 4. 21,
 covered that shall not be detected ; nothing secret
 3 that shall not be known. What ye have spoken
 in the dark, shall be reported in the light ; and
 what ye have whispered in the closet, shall be pro-
 4 claimed from the house-top. But I charge you,
 my friends, fear not them who kill the body, and
 5 after that can do no more : but I will shew you
 whom we ought to fear ; fear him who, after he
 6 hath killed, hath power to cast into hell. I repeat
 it to you, fear him. Are not five sparrows sold for
 two pence * ? Yet not one of them is forgotten
 7 of God : yea, the very hairs of your head are
 all numbered : fear not, therefore ; ye are much
 8 more valuable than sparrows. Moreover, I say

* Value three halfpence of our money.

unto you, Whoever shall acknowledge me before men, him the Son of man will acknowledge before

Mark 8. 38. 9 the angels of God: but whoever denieth me before
2 Tim. 2. 12.
Mat. 12. 32. men, shall be disowned before the angels of God.

Mark 3. 28. 10 And whoso shall inveigh against the Son of man,
1 Jo. 5. 16. may obtain remission; but to him who detracteth from the Holy Spirit, there is no remission.

Mat. 10. 10. 11 And when ye are brought before synagogues, and
Mark 13. 11 magistrates, and rulers, be not solicitous how or

12 what ye shall answer, or what ye shall say: for the Holy Spirit will teach you in that moment what ought to be said.

13 THEN one said to him out of the crowd, Rabbi, order my brother to divide the inheritance with

14 me. He answered, Man, who constituted me your

15 judge or arbiter? And he said to them, Be upon your guard against covetousness; for in whatever affluence a man be, his life dependeth not on his possessions.

16 He also used this example: A certain rich man
17 had lands which brought forth plentifully. And he reasoned thus with himself, What shall I do; for I

Eccles. 11. 18 have not where to store up my crop?---I will do
19, this, added he, I will pull down my barns, and build larger, and there I will store up all my pro-

19 duct and my goods. And I will say to my soul,
‘Soul, thou hast plenty of goods laid up for many
‘years; take thine ease, eat, drink, enjoy thyself.’

20 But God said to him, ‘Thou fool, this very night
‘thy soul is required of thee. Whose then shall

21 ‘those things be which thou hast provided?’ So it fareth with him who amasseth treasure for himself, but is not rich towards God,

Mat. 6. 25. 22 Then he said to his disciples, For this reason I
Ps. 55. 22. charge you, be not anxious about your life, what ye
1 Pet. 5. 7. shall eat; nor about your body, what ye shall wear.

- 23 Life is a greater gift than food, and the body than
24 raiment. Consider the ravens; they neither sow
nor reap; have neither cellar nor barn; but God
feedeth them. How much more valuable are ye
25 than the fowls? Besides, which of you can, by his
26 anxiety, prolong his life one hour? If, therefore, ye
cannot thus effect even the smallest thing, why are
27 ye anxious about the rest? Consider the lilies.
How do they grow? They toil not; they spin not;
yet I affirm, that even Solomon, in all his glory,
28 was not equally adorned with one of these. If,
then, God so array the herbage, which to-day is in
the field, and to-morrow is cast into the oven;
how much more will he array you, O ye distrustful?
29 Ask not ye, therefore, what ye shall eat, or what ye
30 shall drink; live not in anxious suspense. For all
these things the Pagans seek; whereas your Father
31 knoweth that ye need them. But seek ye the king-
dom of God, and all these things shall be super-
32 added to you. Fear not, my little flock, for it
hath pleased your Father to give you the kingdom.
33 Sell your goods and give alms; provide yourselves Mat. 6. 20.
& 19. 21.
purses which wear not out; treasure inexhaustible
in heaven, where no thieves approach, where no-
34 thing is spoiled by worms. For where your trea-
sure is, your heart will likewise be.
- 35 Let your loins be girt, and your lamps burning; 1 Pet. 1. 13.
and yourselves like those who wait their master's
return from the wedding; that when he cometh
and knocketh, they may immediately let him in.
- 37 Happy those servants whom their master, at his
return, shall find watching. Verily I say unto you,
that he will gird himself, and having placed them
38 at table, will attend and serve them. And whether
he come in the second watch, or in the third; if Mat. 24. 43.
he find things thus, happy are those servants.

1 Th. 5. 2.
Rev. 3. 3.
& 16. 15.

39 Ye are certain, that if the master of the house knew at what hour the thief would come, he would watch, and not allow him to break into his house.
40 Be ye then always prepared; because the Son of man will come at an hour when ye are not expecting him.

41 Then Peter said to him, Master, is this comparison directed to us alone, or to all present? The Lord said, Who now is the discreet and faithful steward, whom the master will set over his household, to dispense regularly the allowance of corn?

43 Happy that servant, if his master, at his arrival,
44 shall find him so employed. I tell you truly, he will entrust him with all the management of all his
45 estate. But as to the servant who shall say within himself, 'My master delayeth his return,' and shall presume to beat the men servants and the maids,
46 and to feast and carouse, and be drunken; the master of that servant will come on a day when he is not expecting him, and at an hour he is not apprised of, and having discarded him, will assign
47 him his portion with the faithless. And that servant who knew his master's will, yet did not make himself ready, nor execute his orders, shall receive
48 many stripes: whereas he who knew it not, but did things deserving chastisement, shall receive few: for much will be required of every one to whom much is given; and the more a man is entrusted with, the more will be exacted from him.

Ja. 4. 17.

49 I came to throw fire upon the earth: and what
50 would I but that it were kindled? I have an immersion to undergo; and how am I pained till it
51 be accomplished? Do ye imagine that I am come to give peace to the earth? I tell you, No, but
52 division. For hereafter five in one family will be

Mat. 10. 34. 53 divided; three against two, and two against three;

father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.

54 He said also to the people, When ye see a cloud Mat. 16. 2.
 55 rising in the west, ye say, 'It will rain imme-
 'diately,' and so it happeneth:" and when the
 south wind bloweth, ye say, 'It will be hot,' and it
 56 happeneth accordingly. Hypocrites, ye can judge
 of what appeareth in the sky, and on the earth;
 how is it that ye cannot judge of the present time?
 57 and why do ye not even of yourselves discern what
 is just?

58 When thou goest with thy creditor to the magis- Mat. 5. 25.
 trate, endeavour on the road to satisfy him, lest he
 drag thee before the judge, and the judge consign
 thee to the sergeant, and the sergeant commit thee
 59 to prison: I assure thee, thou wilt not be released,
 until thou hast paid the last mite.

SECTION IX.

The Nature of the Kingdom.

XIII. THERE were then present some who informed
 him of the Galileans, whose blood Pilate had ming-
 2 led with that of their sacrifices. Jesus answering,
 said unto them, Think ye that these Galileans were
 the greatest sinners in all Galilee, because they suf-
 3 fered such usage? I tell you, 'No; but unless ye
 4 'reform, ye shall all likewise perish:' or those eigh-
 teen whom the tower of Siloam fell upon and slew;
 think ye that they were the greatest profligates in
 5 all Jerusalem? I tell you, No; but unless ye reform,
 ye also shall all perish.

6 He also spake this parable. A man had a fig-
 tree planted in his vineyard, and came seeking fruit

7 on it, but found none. Then he said to the vine-
dresser, ' This is the third year that I have come
' seeking fruit on this fig-tree, without finding any.
8 ' Cut it down, why should it cumber the ground ?'
He answered, ' Sir, let it alone one year longer, un-
' til I dig about it and dung it ; perhaps it will
9 ' bear fruit : if not, thou mayest afterwards cut it
' down.'

10 ONE Sabbath, as he was teaching in a synagogue,
a woman was present who had for eighteen years
had a spirit of infirmity, whereby she was so bowed
12 down, that she could not so much as look up. Je-
sus perceiving her, called her to him, and laying his
13 hands on her, said, Woman, thou art delivered from
thine infirmity. Immediately she stood upright
14 and glorified God. But the director of the syna-
gogue, moved with indignation because Jesus had
performed a cure on the Sabbath, said to the peo-
ple, There are six days for working ; come, there-
fore, on those days, and be healed, and not on the
15 Sabbath day. To which the Lord replied, Hypo-
crites, who is there amongst you, that doth not on
the Sabbath loose his ox or his ass from the stall,
16 and lead him away to watering ? And must not
this woman, a daughter of Abraham, whom Satan
hath kept bound, lo, these eighteen years, be releas-
17 ed from this bond on the Sabbath day ? On his say-
ing this, all his opposers were ashamed ; but the
whole multitude was delighted with all the glorious
actions performed by him.

Mat. 13. 31.
Mar. 4. 31.

18 He said, moreover, What doth the kingdom of
19 God resemble ? Whereunto shall I compare it ? It
resembleth a grain of mustard seed, which a man
threw into his garden ; and it grew and became a
great tree, and the birds of the air took shelter in
its branches.

20 Again he said, Whereunto shall I compare the Mat. 13. 33.
21 kingdom of God? It resembleth leaven which a wo-
man mingled in three measures of meal, until the
whole was leavened.

22 AND he took a journey to Jerusalem, teaching as Mat. 9. 35.
23 he passed through cities and villages; and one ask-
ed him, Master, are there but few who shall be sav-
24 ed? He answered, Force your entrance through the Mat. 7. 13.
strait gate: for many, I assure you, will request to
25 be admitted, who shall not prevail. If once the Mat. 25. 10.
master of the house shall have arisen and locked the
door, and ye standing without and knocking, say,
' Master, master, open unto us,' he will answer, ' I
26 ' know not whence ye are.' Then ye will say, ' We
' have eaten and drunk with thee, and thou hast
27 ' taught in our streets.' But he will answer, ' I tell
' you, I know not whence ye are: remove hence all
28 ' ye workers of unrighteousness.' Then will ensue Mat. 7. 23.
weeping and gnashing of teeth, when ye shall see & 25. 41.
Abraham, and Isaac, and Jacob, and all the pro-
phets, received into the kingdom of God, and your-
29 selves excluded; nay, people will come from the
east, from the west, from the north, and from the
south, and will place themselves at table in the
30 kingdom of God. And behold they are last, who Mat. 19. 30.
shall be first, and they are first who shall be last. Mar. 10. 31.

31 The same day certain Pharisees came to him and
said, Get away; depart hence, for Herod intendeth
32 to kill thee. He answered, Go tell that fox, To-
day and to-morrow I expel demons and perform
cures, and the third day my course will be complet-
33 ed. Nevertheless I must walk about to-day and
to-morrow, and the day following; for it cannot be
that a prophet should be cut off any where but at
34 Jerusalem. O Jerusalem, Jerusalem, that killest the Mat. 23. 37.
prophets, and stonest them whom God sendeth to

thee ; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, but ye would not ! Quickly shall your habitation be transformed into a desert ; for verily I say unto you, ye shall not again see me, until the time when ye shall say, “ Blessed be he who cometh in the name of the Lord *.”

XIV. IT happened on a Sabbath, as he went to eat at the house of one of the rulers who was a Pharisee, that, while the Pharisees were observing him, a man who had a dropsy stood before him. Then Jesus, addressing himself to the lawyers and Pharisees, said, Is it lawful to cure on the Sabbath ? They being silent, he took hold of the man, healed and dismissed him. Then resuming his discourse, he said to them, Who amongst you, if his ass or his ox fall into a pit on the Sabbath day, will not immediately pull him out ? And to this they were not able to make him a reply.

7 Observing how eager the guests were to possess the higher places at table, he gave them this injunction, When thou art invited to a wedding, do not occupy the highest place at table, lest one more considerable than thou be bidden, and he who invited you both come and say to thee, Give place to this man, and thou shouldst then rise with confusion to take the lowest place. But when thou art invited, go to the lowest place, that when he who bade thee cometh, he may say to thee, ‘ Friend, go up higher ;’ for that will do thee honour before the company. For whoever exalteth himself shall be humbled ; and whoever humbleth himself, shall be exalted.

12 He said also to him who had invited him, When

* Jehovah.

thou givest a dinner or a supper, do not invite thy rich friends, brothers, cousins, or neighbours, lest they also invite thee in their turn, and thou be re-
13 compensated. But when thou givest an entertain-
ment, invite the poor, the maimed, the lame, the
14 blind; and thou shalt be happy: for as they have
not wherewith to requite thee, thou shalt be requit-
ed at the resurrection of the righteous.

15 One of the guests hearing this said to him, Hap-
16 py he who shall feast in the reign of God. Jesus
said to him, A certain man made a great supper Mat. 22. 2.
17 and invited many. And at supper-time he sent his Lev. 19. 9.
servants to tell those who had been bidden to come
18 presently; for that all was ready. But they all,
without exception, made excuses. One said, 'I
' have purchased a field, which I must go and see;
19 ' I pray thee have me excused.' Another said, ' I
' have bought five yoke of oxen, which I am going
20 ' to prove; I pray thee, have me excused.' A third
said, ' I have married a wife, and therefore I cannot
21 ' go.' The servant, being returned, related all to
his master. Then the master of the house was
angry, and said to his servants, ' Go forthwith into
' the streets and lanes of the city, and bring in
' hither the poor, the maimed, the lame, and the
22 ' blind.' Afterwards the servant said, ' Sir, thy or-
23 ' ders are executed, and still there is room.' The
master answered, ' Go out into the highways, and
' along the hedges, and compel people to come, that
24 ' my house may be filled: for I declare to you, that
' none of those who were invited shall taste of my
' supper.'

25 As great multitudes travelled along with him, he
26 turned to them and said, If any man come to me, Mat. 10. 37.
and hate not his father and mother, and wife and & 16. 24.
children, and brothers and sisters; nay, and him- Mark 8. 34.

27 self too, he cannot be my disciple. And whosoever
 doth not follow me carrying his cross, cannot be
 28 my disciple. For which of you intending to build
 a tower, doth not first by himself compute the
 expence, to know whether he have wherewith to
 29 complete it; lest, having laid the foundation, and
 being unable to finish, he become the derision of
 30 all who see it, who will say, 'This man began to
 31 ' build, but was not able to finish.' Or what king
 going to engage another king with whom he is at
 war, doth not first consult by himself, whether he
 can with ten thousand men encounter him who
 32 cometh against him with twenty thousand; that,
 if he cannot, he may, while the other is at a dis-
 33 tance, send an embassy to sue for peace. So then,
 whosoever he be of you, who doth not renounce all
 34 that he hath, he cannot be my disciple. Salt is
 good; but if the salt become insipid, wherewith
 shall it be seasoned? It is fit neither for the land
 nor for the dunghill, but is thrown away. Whoso
 hath ears to hear, let him hear.

Mat. 5. 19.
 Mark 9. 50.

SECTION X.

Parables.

XV. NOW all the publicans and the sinners re-
 2 sorted to him to hear him. But the Pharisees and
 the scribes murmured, saying, This man admitteth
 sinners, and eateth with them.

Mat. 18.12. 3 Then he addressed this similitude to them: What
 man amongst you, who hath a hundred sheep, if he
 lose one of them, doth not leave the ninety-nine in
 the desert, to go after that which is lost, until he
 5 find it? And having found it, doth he not joyfully
 6 lay it on his shoulders, and, when he is come home,
 convene his friends and neighbours, saying to them,

‘ Rejoice with me, for I have found my sheep,
7 ‘ which was lost ?’ Thus, I assure you, there is greater
joy in heaven for one sinner who reformeth, than for
ninety-nine righteous persons who need no reformation.

8 Or what woman, who hath ten drachmas *, if
she lose one, doth not light a lamp, and sweep the
9 house, and search carefully, until she find it? And
having found it, doth she not assemble her female
friends and neighbours, saying, Rejoice with me, for
10 I have found the drachma which I had lost. Such
joy, I assure you, have the angels of God, when any
one sinner reformeth.

11 He said also, A certain man had two sons.
And the younger of them said to his father, ‘ Fa-
‘ ther, give me my portion of the estate.’ And he
13 allotted to them their shares. Soon after, the
younger son gathered all together, and travelled
into a distant country, and there wasted his sub-
14 stance in riot. When all was spent, a great famine
came upon that land, and he began to be in want.
15 Then he applied to one of the inhabitants of that
country, who sent him into his fields to keep swine.
16 And he was fain to fill his belly with the husks on
which the swine were feeding ; for nobody gave him
17 aught. At length, coming to himself, he said,
‘ How many hirelings hath my father who have all
‘ more bread than sufficeth them, while I perish with
18 ‘ hunger. I will arise and go to my father, and will
‘ say unto him, Father, I have sinned against heaven
19 ‘ and thee, and am no longer worthy to be called
‘ thy son, make me as one of thy hirelings.’ And
he arose and went to his father. When he was yet
afar off, his father saw him, and had compassion,

* About 6s. 3d. Sterling.

and ran, and threw himself upon his neck, and kiss-
21 ed him. And the son said, ' Father, I have sin-
' ned against heaven and thee, and am no longer
22 ' worthy to be called thy son.' But the father said
to his servants, ' Bring hither the principal robe
' and put it on him, and put a ring on his finger,
23 ' and shoes on his feet: bring also the fatted calf
24 ' and kill it, and let us eat and be merry ; for this
' my son was dead and is alive again, he was lost
' and is found.' So they began to be merry.

25 Now his elder son was in the field walking home.
And as he drew near the house, he heard music and
26 dancing. He therefore called one of the servants
27 and asked the reason of this. He answered, ' Thy
' brother is returned, and thy father hath killed the
' fatted calf, because he hath received him in health.'
28 And he was angry and would not go in ; therefore
29 his father came out and entreated him. He an-
swering, said to his father. ' These many years I
' have served thee, without disobeying thy command
' in any thing ; yet thou never gavest me a kid,
30 ' that I might entertain my friends : but no sooner
' did this thy son return, who hath squandered thy
' living on prostitutes, than thou killedst for him
31 ' the fatted calf.' ' Son,' replied the father, ' thou
' art always with me, and all that I have is thine :
' it was but reasonable that we should rejoice and
32 ' be merry ; because this thy brother was dead and
' is alive again ; he was lost and is found.

XVI. HE said likewise to his disciples, A certain
rich man had a steward, who was accused to him of
2 wasting his estate. Having therefore called him,
he said, ' What is this that I hear of thee ? Render
' an account of thy management, for thou shalt be
3 ' steward no longer.' And the steward said within
himself, ' What shall I do ? My master taketh from

- ‘ me the stewardship. I cannot dig, and am ashamed to beg. I am resolved what to do, that when I am discarded, there may be some who will receive me into their houses.’ Having therefore sent severally for all his master’s debtors, he asked one, ‘ How much owest thou to my master?’ He answered, ‘ A hundred baths of oil*.’ ‘ Take back thy bill,’ said the steward, ‘ sit down directly, and write one for fifty.’ Then he asked another, ‘ How much owest thou?’ He answered, ‘ A hundred homers† of wheat.’ ‘ Take back thy bill,’ said he, ‘ and write one for eighty.’ The master commended the prudence of the unjust steward; for the children of this world are more prudent in conducting their affairs than the children of light. Therefore I say unto you, With the deceitful mammon procure to yourselves friends, who, after your discharge, may receive you into the eternal mansions,
- 10 Whoso is faithful in little, is faithful also in much: and whoso is unjust in little, is unjust also in much. If therefore ye have not been honest in the deceitful, who will entrust you with the true riches?
- 12 And if ye have been unfaithful managers for another, who will give you any thing to manage for yourselves? A servant cannot serve two masters; for either he will hate one, and love the other, or at least will attend one, and neglect the other. Ye cannot serve God and mammon. Mat. 6. 24.
- 14 When the Pharisees, who loved money, heard all these things, they ridiculed him. But he said unto them, As for you, ye make yourselves pass upon men for righteous, but God knoweth your

* A bath thought equal to $7\frac{1}{2}$ English gallons.

† A homer to $75\frac{1}{2}$ gallons.

hearts; for that which is admired by men, is abhorred of God.

Mat. 11.12. 16 Ye had the law and the prophets until the coming of John, since whose time the kingdom of God is announced, and every occupant entereth it by force.

Mat. 5. 18. 17 But sooner shall heaven and earth perish, than one tittle of the law shall fail.

Mat. 5. 32. 18
Mar. 10. 11. Whoever divorceth his wife, and taketh another, committeth adultery; and whoever marrieth the divorced woman, committeth adultery.

19 There was a certain rich man, that wore purple and fine linen, and feasted splendidly every day.

20 There was also a poor man, named Lazarus, covered

21 with sores, that was laid at his gate; and was fain to feed on the crumbs which fell from the rich man's table: yea, even the dogs came and licked his

22 sores. It happened that the poor man died, and was conveyed by angels to Abraham's bosom:

23 the rich man also died, and was buried. And in hades, being in torments, he looked up, and saw Abraham afar off, and Lazarus in his bosom, and

24 cried, saying, 'Have pity on me, father Abraham, 'and send Lazarus to dip the tip of his finger in 'water, and cool my tongue, for I am tortured in

25 'this flame.' Abraham answered, 'Son, remember 'that thou, in thy life-time, receivedst good things, 'and Lazarus received evil things; but now, he is

26 'in joy, and thou art in torments. Besides, there 'lieth a huge gulph betwixt us and you, so that 'they who would pass hence to you, cannot; nei- 'ther can they pass to us who would come thence.'

27 The other replied, 'I entreat thee then, father, to 'send him to my father's house; for I have five

28 'brothers, that he may admonish them, lest they

29 'also come into this place of torment.' Abraham answered, 'They have Moses and the Prophets,

30 'let them hear them.' 'Nay,' said he, 'father
 'Abraham, but if one went to them from the dead,
 31 'they would reform.' Abraham replied, 'If they
 'hear not Moses and the Prophets; neither will
 'they be persuaded though one should arise from
 'the dead.'

SECTION XI.

Important Instructions and Warnings.

- XVII.** THEN he said to his disciples, It is impos-
 sible to exclude snares entirely; but woe unto him
 2 who ensnareth. It would be more eligible for him
 to have an upper millstone fastened to his neck, and
 to be cast into the sea, than to ensnare any of these
 little ones.
- 3 Take heed to yourselves; if thy brother trespass
 against thee, rebuke him; and if he repent, forgive
 4 him; and if he trespass against thee seven times in
 a day, and seven times in a day return [to thee],
 saying, 'I repent,' thou shalt forgive him.
- 5 Then the apostles said to the Lord, Increase our
 6 faith. He answered, If ye had faith, though it
 were but as a grain of mustard-seed, ye might say
 to this sycamine, 'Be extirpated, and planted in the
 'sea,' and it would obey you.
- 7 Would any of you, who hath a servant plough-
 ing or feeding cattle, say to him, on his return from
 the field, 'Come immediately, and place thyself at
 8 'table?' and not rather, 'Make ready my supper;
 'gird thyself, and serve me, until I have eaten and
 'drunken; afterwards thou mayest eat and drink?'
 9 Is he obliged to that servant for obeying his orders?
 10 'I suppose not.' In like manner say ye, when ye
 have done all that is commanded you, 'We thy

Mat. 18. 7.
 Mat. 18. 6.
 Mark 9. 42.

Mat. 18. 21.
 Eccles. 10.
 13.

Mat. 17. 20.

‘servants have conferred no favour; we have done
‘only what we were bound to do.’

- 11 Now, in travelling to Jerusalem, he passed through
12 the confines of Samaria and Galilee, and being
13 about to enter a certain village, there met him ten
lepers, who stood at a distance, and cried out, Jesus,
Lev. 14. 2. 14 Master, take pity upon us. When he saw them,
he said to them, Go, show yourselves to the priests.
15 And as they went, they were cleansed. And one of
them perceiving that he was healed, turned back,
16 glorifying God aloud. Then throwing himself pros-
trate at the feet of Jesus, he returned him thanks;
17 now this man was a Samaritan. Jesus said, Were
not ten cleansed? Where then are the other nine?
18 Have none returned to give glory to God, except
19 this alien? And he said to him, Arise, go thy way,
thy faith hath cured thee.
- 20 Being questioned by the Pharisees when the
reign of God should commence, he answered, The
21 reign of God is not ushered in with parade; nor
shall people say, ‘Lo here!’ or ‘Lo yonder!’ for
behold the reign of God is within you,
- 22 Then he said to his disciples, The time will
come when ye shall desire to see one of the days of
Mat. 24. 23. 23 the Son of man, and shall not see it. But when
Mar. 13. 21. they say to you, ‘Lo here,’ or ‘Lo yonder,’ go not
24 out to follow them. For as the lightning flasheth
in an instant from one extremity of the sky to the
other, so will the appearance of the Son of man be
25 in his day. But first he must suffer much, and be
Mat. 24. 37. 26 rejected by this generation. And as it happened in
Noah’s days, it will also happen in the days of the
27 Son of man. They ate, they drank, they married,
they were given in marriage, until the day that
Noah entered the ark, when the deluge came and
Gen. 19. 24. 28 destroyed them all. In like manner, as it was in

the days of Lot : they ate, they drank, they bought,
 29 they sold, they planted, they built ; but on the day
 that Lot left Sodom, it rained fire and brimstone
 30 from heaven, which destroyed them all. So will it
 also be on the day when the Son of man shall ap-
 31 pear. On that day let not him who shall be on the
 house-top, having his furniture in the house, come
 32 down to take it away. Let not him who shall be
 in the field, return home. Remember Lot's wife.
 33 Whosoever shall seek to save his life, shall lose it ; Mat. 10. 39.
 and whosoever shall throw it away, shall preserve & 16. 25.
 34 it. I tell you, there will be two men that night in Mar. 8. 35.
 one bed ; one will be seized, and the other will ch. 9. 24.
 35 escape. Two women will be grinding together ; one Jo. 12. 25.
 36 will be seized, and the other will escape. [Two
 men will be in the field ; one will be seized, and the
 37 other will escape.] Then they asked him, Where,
 Master ? He answered, Where the body is, the eagles Mat. 24. 28.
 will be assembled.

XVIII. He also showed them, by a parable, that they 1 Th. 5. 17.
 ought to persist in prayer without growing weary.
 2 In a certain city, said he, there was a judge, who
 3 neither feared God, nor regarded man. And there
 was a widow in that city who came to him, saying,
 4 ' Do me justice on my adversary.' For some time
 he refused : but afterwards he argued thus with
 5 himself, ' Although I neither fear God, nor regard
 ' man ; yet because this widow importuneth me, I
 ' will judge her cause, lest she come perpetually and
 6 ' plague me.' Mark, said the Lord, what the unjust
 7 judge determined. And will not God avenge his
 8 elect, who cry to him day and night ? Will he
 linger in their cause ? I assure you, he will sud-
 denly avenge them. Nevertheless, when the Son
 of man cometh, will he find this belief in the
 land ?

9 Then addressing some who were conceited of themselves as being righteous, and despised others,
 10 he proposed this example: Two men went up to the temple to pray; one a Pharisee, the other a publican.
 11 The Pharisee standing by himself, prayed thus: 'O God, I thank thee that I am not as other
 'men, extortioners, unjust, adulterers, or even as this
 12 'publican, I fast twice a week. I give tithes of
 13 'all that I possess.' But the publican standing at a distance, and not daring so much as to lift up his eyes to heaven, smote upon his breast, and cried,
 14 'God be merciful to me a sinner.' I assure you that this man returned home, more approved than the other; for whoever exalteth himself, shall be humbled; but whoever humbleth himself, shall be exalted.

ch. 14. 11.
 Mat. 23. 12.

Mat. 19. 13. 15 Then they presented babes to him, that he
 Mar. 10. 13. might touch them: the disciples observing it, re-
 16 buked [those who brought] them. But Jesus calling them to him, said, Permit the children to come unto me, and do not forbid them; for of such is the
 17 kingdom of God. Verily I say unto you, Whosoever will not receive the kingdom of God as a child, shall never enter it.

Mat. 19. 16.
 Mar. 10. 17.

Ex 20. 12.
 Deut. 5. 16.

18 THEN a certain ruler asked him, saying, Good teacher, what good shall I do to obtain eternal life?
 19 Jesus answered, Why callest thou me good? God alone is good. Thou knowest the commandments.
 20 Do not commit adultery; do not commit murder; do not steal; do not give a false testimony; honour
 21 thy father and thy mother. He replied, All these
 22 I have observed from my childhood. Hearing this, Jesus said to him, Yet in one thing thou art deficient: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven: then

23 come and follow me. When he heard this, he was exceedingly sorrowful, for he was very rich.

24 Jesus perceiving that he was very sorrowful, said, Mat. 19. 23.
How difficult will it be for men of opulence to enter Mar. 10. 23.

25 the kingdom of God ! It is easier for a camel to pass through a needle's eye, than for a rich man to enter the kingdom of God. The hearers said, Who then can be saved ? Jesus answered, Things impossible to men, are possible to God,

28 Then Peter said, Lo ! we have forsaken all, and Mat. 19. 27.
29 followed thee. Jesus answered, Verily I say unto Mar. 10. 28.
you, that there is none who shall have forsaken his house, or parents, or brothers, or wife, or children,
30 on account of the kingdom of God ; who shall not receive manifold more in return in this world, and in the future, eternal life.

31 THEN Jesus taking the twelve aside, said to them, Mat. 20 17.
We are now going to Jerusalem, where all that the Mar. 10. 32.
prophets have written concerning the Son of man
32 must be accomplished. For he shall be delivered to the Gentiles, and ridiculed, and insulted, and
33 spitted on. And after scourging, they will kill
34 him, and he shall rise again the third day. But they understood none of these things : this discourse was hidden from them ; they did not comprehend its meaning.

35 When he came near Jericho, a blind man, who Mat. 20. 29.
36 sat by the way-side begging, hearing the crowd Mar. 10. 46.
37 pass by, enquired what was the matter. And being told that Jesus the Nazarene was passing
38 by, he immediately cried, saying, Jesus, Son of
39 David, have pity upon me. They who went before, charged him to be silent ; but he cried still the louder, Son of David, have pity upon me.
40 Jesus stopped, and commanded them to bring the
41 man to him. And when he was nigh, he asked

him, saying, What dost thou wish me to do for thee? He answered, Master, to give me my sight.

42 And Jesus said to him, Receive thy sight; thy faith hath cured thee. Instantly he received his sight, and followed him, glorifying God; and all the people saw it, and praised God.

XIX. When Jesus had entered, and was passing

2 through Jericho, behold a man named Zaccheus, a rich man, and chief of the publicans, endeavoured to see what sort of person he was, but

3 could not for the press, being of a low stature.

4 Therefore running before, he climbed up into a sycamore to see him, having observed that he was

5 going that way. When Jesus came to the place, he looked up, and seeing him said, Zaccheus, make haste and come down, for to-day I must abide at

6 thy house. And he made haste, and came down,

7 and received him joyfully. When the multitude perceived this, they said, murmuring, He is gone to

8 be entertained by a sinner. But Zaccheus presenting himself before Jesus, said, Master, the half of my goods I give to the poor; and if in aught I have wronged any man, I will restore fourfold.

9 And Jesus said concerning him, To-day is salvation come to this house, inasmuch as he also is a son of

Mat. 18. 11. 10 Abraham. For the Son of man is come to seek and recover that which was lost.

11 As the people were attentive, he added this parable, because he was nigh Jerusalem, and they fancied the reign of God would immediately com-

12 mence: A certain nobleman went abroad to pro-

13 cure for himself royalty, and then return; and having called ten of his servants, and delivered them

ten pounds, he said, 'Improve these till I return.'

14 Now his citizens hated him; and sending an em-

15 bassy after him, protested, 'We will not have this

‘ man for our king.’ When he returned, vested
 with royal power, he commanded those servants to
 be called to whom he had committed the money,
 that he might know what every one had gained.
 16 Then came the first, and said, ‘ My Lord, thy
 17 ‘ pound * hath gained ten pounds.’ He answered,
 ‘ Well done, good servant, because thou hast been
 ‘ faithful in a very small matter, receive thou the
 18 ‘ government of ten cities.’ And the second who
 came said, ‘ My Lord, thy pound hath gained
 ‘ five pounds.’ He answered, ‘ Be thou too go-
 19 ‘ vernor of five cities.’ Another came, saying,
 ‘ My Lord, here is thy pound, which I have kept
 21 ‘ laid up in a napkin; for I was afraid of thee,
 ‘ because thou art a hard master; thou exactest
 ‘ what thou didst not give, and reapest what thou
 22 ‘ didst not sow.’ He answered, ‘ Out of thine
 ‘ own mouth, thou malignant servant, I will con-
 ‘ demn thee. Didst thou know that I am a hard
 ‘ master, exacting what I did not give, and reap-
 23 ‘ ing what I did not sow? Why then didst not
 ‘ thou put my money into the bank, that at my
 ‘ return I might have received it with interest?’
 24 Then he said to his attendants, ‘ Take the pound
 ‘ from him, and give it to him who hath the ten
 25 ‘ pounds.’ They answered. ‘ My Lord, he hath
 26 ‘ ten pounds.’ [He replied], ‘ I tell you that to Mat. 13.12.
 ‘ every one who hath, more shall be given; but & 25. 29.
 ‘ from him who hath not, even that which he hath Mark 4. 25.
ch. 8. 18.
 27 ‘ shall be taken. But as for those mine enemies,
 ‘ who would not have me for their king, bring
 ‘ them hither, and slay them in my presence.’

* About 7/. 10s. Sterling.

SECTION XII.

The Entry into Jerusalem.

- 28 AFTER this discourse Jesus walked foremost,
 Mar. 21. 1. 29 travelling towards Jerusalem. When he approach-
 Mark 11. 1. ed Bethphage and Bethany, near the mountain call-
 ed the mount of Olives, he sent two of his disciples,
 30 saying, Go, to yonder village, wherein, as ye enter,
 ye shall find a colt tied on which no man ever rode,
 31 loose him and bring him. If any one ask why ye
 loose him, ye shall answer, ' Because the Master
 32 ' needeth him.' Accordingly they who received
 this order, went and found every thing as he had
 33 told them. As they were loosing the colt, the
 34 owners said to them, Why loose ye the colt? They
 Jo. 12. 14. 35 answered, The Master needeth him. So they
 brought him to Jesus, and having thrown their
 36 mantles upon the colt, set Jesus thereon. As he
 went, the people spread their mantles in the way
 37 before him. When he was so near as the descent
 of the mount of Olives, the whole multitude of the
 disciples began to praise God in loud acclamations,
 for all the miracles which they had seen, saying,
 38 ' Blessed be the King who cometh in the name of
 ' the Lord;' peace in heaven, and glory in the
 39 highest heaven. Upon this some Pharisees in the
 crowd said to him, Rabbi, rebuke thy disciples.
 40 He answered, I tell you that if these were silent, the
 stones would cry out.
 41 When he came near and beheld the city, he
 42 wept over it, saying, Oh that thou hadst considered,
 at least in this thy day, the things which concern
 thy peace! But now they are hidden from thine
 43 eyes: for the days are coming upon thee when
 thine enemies will surround thee with a rampart,

44 and enclose thee, and shut thee up on every side,
and will level thee with the ground, and crush thy
children in the ruins, and will not leave thee one ch. 21. 6.
stone upon another, because thou didst not consider Mat. 24. 2.
the time when thou wast visited. Mar. 13. 2.

45 Afterwards he went into the temple, and drove Mat. 21. 12.
out thence those who sold and those who bought
46 therein, saying to them, It is written, " My house Mar. 11. 15.
" is a house of prayer, but ye have made it a den Isa. 56. 7.
" of robbers." Jer. 7. 11.

47 And he taught daily in the temple, while the
chief priests and the scribes, and persons of princi-
pal note, sought his destruction, but could not de-
48 vise how to effect it; for all the people heard him
with the greatest attention.

XX. ONE of those days, as he was teaching the peo- Mat. 21. 23.
ple in the temple, and publishing the good tidings, Mar. 11. 28.
the chief priests and the scribes, with the elders,
2 came upon him, saying, Tell us by what authority
thou dost these things, or who is he that empower-
3 ed thee? He answering, said unto them, I also
4 have a question to put to you. Tell me then, Was
the title which John had to baptize, from heaven or
5 from men? But they reasoned thus with them-
selves, If we say ' from heaven,' he will reply,
6 ' Why then did ye not believe him?' And if we
say, ' from men,' all the people will stone us; for
7 they are persuaded that John was a prophet. They
therefore answered that they could not tell whence.
8 Jesus replied, Neither tell I you, by what authority
I do these things.

9 Then he spake to the people this parable: A Mat. 21. 33.
man planted a vineyard, and farmed it out, and Mar. 12. 1.
10 having travelled, continued long abroad. The
season being come, he sent a servant to the hus-
bandmen, to receive of the produce of the vine.

yard; but they beat him, and sent him back
 11 empty. Afterwards he sent another servant, whom
 they, having beaten and used him shamefully, also
 12 sent away empty. He afterwards dispatched a
 third to them. Him likewise they wounded and
 13 drove away. Then the proprietor of the vineyard
 said, ‘ What shall I do? I will send my beloved
 ‘ son; they will surely reverence him when they
 14 ‘ see him.’ But when the husbandmen saw him,
 they reasoned thus among themselves, ‘ This is the
 ‘ heir, come, let us kill him, that the inheritance
 15 ‘ may be our own.’ And having thrust him out of
 the vineyard, they killed him. What, therefore,
 will the proprietor of the vineyard do to them?
 16 He will come and destroy those husbandmen, and
 17 give the vineyard to others. And some of his
 hearers said, God forbid.

Mat. 21. 42.
 Ps. 118. 22.
 Acts 4. 11.
 1 Pet. 2. 6.

Jesus looking on them, said, What then meaneth
 that expression of Scripture, “ A stone which the
 “ builders rejected is made the head of the corner.
 18 “ Whosoever shall fall upon that stone, shall be
 “ bruised; but on whomsoever it shall fall, it will
 19 “ crush him to pieces.” At that time the chief
 priests and the scribes, knowing that he had spoken
 this parable against them, would have laid hands
 on him, but feared the people.

Mat. 22. 15.
 Mar. 12. 13.

20 And they watched him, and set spies upon him,
 instructing them to personate conscientious men,
 and surprise him in his words, that they might con-
 sign him to the power and authority of the procu-
 21 rator. These accosted him with this question,
 ‘ Rabbi, we know that thou speakest and teachest
 uprightly, and that, without respect of persons, thou
 22 faithfully recommendest the way of God. Is it law-
 23 ful for us to pay taxes to Cesar or not? He per-
 ceiving their subtlety, answered, Why would ye in-

24 veigle me? Shew me a denarius. Whose image and inscription hath it? They answered, Cesar's.
25 He replied, Render, therefore, to Cesar that which
26 is Cesar's, and to God that which is God's. Thus they could not surprise him in his discourses before the people; wherefore, admiring his answer, they kept silence.

27 Afterwards some of the Sadducees who deny a
28 future state came to him with this question: Rabbi, Mat. 22. 23.
Mar. 12. 18.
Acts 23. 8.
Deut. 25. 5. Moses hath enjoined in his writings, that a man whose brother dieth childless, outlived by wife, shall marry the widow, and raise issue to his brother.
29 Now there were seven brothers, the first of whom
30 having taken a wife, died childless; the second
31 married the widow, and also died childless; the third too married her, as did likewise the rest; and
32 all the seven died leaving no children. Last of all the woman died also. To which of them, therefore, will she be wife at the resurrection; for she
34 hath been married to all the seven? Jesus answering, said unto them, The people of this world marry and are given in marriage; but among them who shall be honoured to share in the resurrection and the other world, there will be neither marrying nor
36 giving in marriage: For they cannot die any more; because angel-like they are children of God, being
37 children of the resurrection. But that the dead are raised, even Moses hath suggested, calling the Lord who appeared in the bush, the God of Abraham,
38 and the God of Isaac, and the God of Jacob. Now he is not a God of the dead, but of the living; for
39 they are all [though dead to us] alive to him. Then some of the scribes said to him, Rabbi, thou hast
40 spoken well. After that they did not venture to ask him any more questions.

41 And he said to them, Why is it affirmed that the Mat. 22. 41.

Mar. 12. 35. 42 Messiah must be a son of David? Yet David him-
 Ps. 110. 1. 43 self saith in the book of Psalms, "The Lord * said
 "to my lord, Sit at my right hand until I make thy
 44 "foes thy footstool." As David thus calleth him
 his lord, how can he be David's son?

ch. 11. 43. 45 Then in the audience of all the people he said to
 Mat. 23. 6. 46 his disciples, Beware of the scribes who love to walk
 Mar. 12. 38. in robes, and affect salutations in public places, and
 Mat. 13. 14. the principal seats in the synagogues, and the upper-
 47 most places at feasts; who devour the families of
 widows, and make long prayers for a disguise.
 These shall suffer the severest punishment.

Mar. 12. 41. XXI. As Jesus was observing the rich casting their
 2 gifts into the treasury, he saw an indigent widow
 3 throw in two mites. And he said, I tell you truly
 that this poor widow hath cast in more than any
 4 of them; for all these, out of their superfluous store,
 have thrown into the sacred chest; whereas she
 hath thrown in all the little she had to subsist upon.

SECTION XIII.

The last Supper.

Mat. 24. 1. 5 SOME having remarked that the temple was
 Mar. 13. 1. adorned with beautiful stones and presents, he said,
 ch. 19. 44. 6 The time will come when these things which ye be-
 hold shall be so razed, that one stone will not be
 7 left upon another. Then they asked him, saying,
 Mat. 24. 3. Rabbi, when will these things be; and what will be
 Mar. 13. 3. the sign when they are about to be accomplished?
 8 He answered, Take care that ye be not seduced;
 for many will assume my character, saying, 'I am
 'the person,' and the time approacheth; therefore
 9 do not follow them. But when ye shall hear of

* Jehovah.

wars and insurrections, be not terrified ; for these things must first happen, but the end will not immediately follow.

10 He added, Then will nation rise against nation, Mat. 24. 7.
 11 and kingdom against kingdom. And there shall be Mar. 13. 8.
 great earthquakes in sundry places, and famines,
 and pestilences ; there shall be also frightful ap-
 12 pearances and great prodigies in the sky. But be-
 fore all this ye shall be apprehended and prosecut-
 ed, and consigned to synagogues, and imprisoned,
 and dragged before kings and governors, because of
 13 my name : and this will afford scope for your testi-
 14 mony. Be therefore resolved not to premeditate
 15 what defence ye shall make ; for I will give you an
 utterance and wisdom, which none of your adver-
 16 saries shall be able to refute or resist. And ye
 shall be betrayed even by parents and brothers, and
 kinsmen, and friends ; and some of you they will
 17 put to death. And on my account ye shall be hat-
 18 ed universally. Yet not a hair of your head shall
 19 be lost. Save yourselves by your perseverance.

20 Now when ye shall see Jerusalem invested with Mat. 24. 15.
 armies, know that the desolation thereof is nigh. Mar. 13. 14.
 21 Then let those in Judea flee to the mountains ; let
 those in the city make their escape, and let not
 22 those in the country enter the city : for these will
 be days of vengeance, wherein all the denunciations
 23 of Scripture shall be accomplished. But woe unto
 the women with child, and unto them who give
 suck in those days : for there shall be great distress
 24 in the land, and wrath upon this people. They
 shall fall by the sword ; they shall be carried cap-
 tive into all nations ; and Jerusalem shall be trod-
 den by the Gentiles, until the times of the Gentiles
 25 be over. And there shall be signs in the sun, and Mat. 24. 29.
 in the moon, and in the stars ; and upon the earth Mar. 13. 24.
Isa. 13. 10.

Ezek. 32. 7. 26 the anguish of desponding nations ; and roarings in
 Joel 2. 10. the seas and floods ; men expiring with the fear
 31. & 3. 15. and apprehension of those things which are coming
 upon the world ; for the powers of heaven shall be
 Rev. 1. 7. 27 shaken. Then they shall see the Son of man com-
 28 ing in a cloud with great glory and power. Now
 when these things begin to be fulfilled, look up and
 lift up your heads, because your deliverance ap-
 proacheth.

Mat. 24. 32. 29 He proposed to them also this comparison : Con-
 Mar. 13. 28. 30 sider the fig-tree, and the other trees. When ye
 observe them shooting forth, ye know of yourselves
 31 that the summer is nigh. Know ye in like man-
 ner, when ye shall see these events, that the reign of
 32 God is nigh. Verily I say unto you, that this ge-
 neration shall not pass until all be accomplished.
 33 Heaven and earth shall fail ; but my words shall
 34 not fail. Take heed, therefore, to yourselves, lest
 your hearts be overcharged with surfeiting, and
 drunkenness, and worldly cares, and that day come
 35 upon you unawares : for as a net it shall enclose all
 36 the inhabitants of the earth. Be vigilant, therefore,
 praying on every occasion, that ye may be account-
 ed worthy to escape all these impending evils, and
 to stand before the Son of man.

37 Thus Jesus taught in the temple by day, but re-
 tired at night to the mountain called the mount of
 38 Olives. And every morning the people resorted
 early to the temple to hear him.

Mat. 26. 1. XXII. Now the feast of unleavened bread, called the
 Mar. 14. 1. 2 passover, being near, the chief priests and scribes
 sought how they might kill him ; for they feared
 Mat. 26. 14. 3 the people. Then Satan entered into Judas, sur-
 Mar. 14. 10. named Iscariot, who was of the number of the
 4 twelve. And he went and concerted with the chief
 priests and officers, how he might deliver Jesus into

5 their hands. And they were glad, and agreed to
 6 give him a certain sum ; which Judas having ac-
 cepted, watched an opportunity to deliver him up
 without tumult.

7 Now the day of unleavened bread being come, on Mat.26.17.
 8 which the passover must be sacrificed, Jesus sent Mar.14.12.
 Peter and John, saying, Go and prepare for us the
 9 passover, that we may eat it. They asked him,
 10 Where wilt thou that we prepare it? He answered,
 When ye enter the city, ye will meet a man carry-
 ing a pitcher of water ; follow him into the house
 which he shall enter, and say to the master of the
 11 house, ‘ The teacher asketh thee, Where is the
 ‘ guest-chamber, where I may eat the passover with
 12 ‘ my disciples?’ And he will show you a large up-
 13 per room furnished ; make ready there. So they
 went, and having found every thing as he had told
 them, prepared the passover.

14 When the hour was come, he placed himself at
 table with the twelve apostles, and said to them,
 15 Much have I longed to eat this passover with you,
 16 before I suffer ! for I declare to you, that I will
 never partake of another, until it be accomplished
 17 in the kingdom of God. Then taking a cup, he
 gave thanks, and said, Take this, and share it
 18 amongst you : for I assure you, that I will not again
 drink of the product of the vine, until the reign of
 19 God be come. Then he took bread, and having
 given thanks, broke it, and gave it to them, saying,
 20 This is my body which is given for you. Do this
 in commemoration of me. He likewise gave the
 cup after supper, saying, This cup is the new cove-
 nant in my blood, which is shed for you.

21 Mark, however, that the hand of him who be- Mat. 26.21.
 22 trayeth me is on the table with mine. The Son of Mar.14.18.
 man is going away, as hath been determined : ne- Jo. 13. 21.

vertheless, woe unto that man by whom he is be-
 23 trayed. Then they began to enquire among them-
 selves, which of them it could be that would do this.

24 There had been also a contention among them,
 which of them should be accounted the greatest.

Mat. 20. 25.
 Mar. 10. 42.

25 And he said to them, The kings of the nations exer-
 cise dominion over them, and they who oppress
 26 them are styled benefactors. But with you it must
 be otherwise : nay, let the greatest amongst you be
 as the smallest, and him who governeth as he who
 27 serveth. For whether is greater ; he who is at ta-
 ble, or he who serveth ? Is not he that is at table ?
 28 Yet I am amongst you as one who serveth.
 29 Ye are they who have continued with me in my
 30 trials. And I grant unto you to eat and to drink
 at my table in my kingdom (seeing my Father hath
 granted me a kingdom), and to sit on thrones,
 judging the twelve tribes of Israel.

31 The Lord said also, Simon, Simon, Satan hath
 32 requested permission to sift you as wheat ; but I
 have prayed for thee that thy faith fail not ; do
 thou, therefore, when thou hast recovered thyself,
 33 confirm thy brethren. He answered, Master, I am
 ready to accompany thee both to prison and to
 34 death. Jesus replied, I tell thee, Peter, the cock
 shall not crow to-day, before thou have thrice de-
 nied that thou knowest me.

Mat. 26. 34.
 Mar. 14. 30.

Mat. 10. 9. 35 Then he said to them, When I sent you without
 purse, and scrip, and shoes, did ye want any thing ?

36 Nothing, answered they. But now, said he, let him
 that hath a purse take it, and likewise his scrip ;
 and let him who hath no sword, sell his mantle and

Isa. 53. 12. 37 buy one ; for I tell you that this Scripture, “ He
 “ was ranked among malefactors,” is now be ac-
 complished in me : for the things relating to me
 38 must [soon] be fulfilled. They said, Master, here

39 are two swords. He replied, It is enough. Then he went out, and repaired, as he was wont, to the mount of Olives, and his disciples followed him.

40 Being arrived there, he said to them, Pray that Mat. 26. 36.
41 ye may not yield to temptation. Then being Mar. 14. 32.
withdrawn from them about a stone's cast, he
42 kneeled down and prayed, saying, Father, if thou wilt, take this cup from me ; nevertheless, not my
43 will, but thine be done. And there appeared to him a messenger from heaven strengthening him.
44 And being in an agony of grief, he prayed the more fervently, and his sweat fell like clotted blood to the
45 ground. Having arisen from prayer, and returned to his disciples, he found them sleeping, oppressed with grief, and said to them, Why do ye sleep?
46 Arise and pray, lest the trial overcome you.

47 Before he had done speaking, he saw a multitude, Mat. 26. 47.
and he who was called Judas, one of the twelve, Mar. 14. 43.
walked before them, and came up to Jesus to kiss John 18. 3.
48 him. Jesus said to him, Judas, betrayest thou the
49 Son of man with a kiss? Now those who were with him, foreseeing what would happen, said to him,
50 Master, shall we strike with the sword? And one of them struck the servant of the high priest, and cut
51 off his right ear. Jesus said, Let this suffice ; and
52 touching his ear, he healed him. Then Jesus said to the chief priests and the officers of the temple guard, and the elders who were come to apprehend him, Do ye come with swords and clubs, as in pur-
53 suit of a robber? While I was daily with you in the temple, ye did not attempt to arrest me. But this is your hour, and the power of darkness.

SECTION XIV.

The Crucifixion.

Mat. 26. 57. 54 THEN they seized him, and led him away to
 Mar. 14. 53. 55 the high priest's house. And Peter followed at a
 Jo. 18. 13. 24 distance. When they had kindled a fire in the
 Mar. 26. 69. middle of the court, and were sitting round it,
 Mar. 14. 66. Peter sat down among them. And a maid servant
 Jo. 18. 16. having observed him sitting by the fire, and viewed
 & 25. him attentively, said, This man also was with him.

57 But he disowned him, saying, Woman, I know him
 58 not. A little while after, another seeing him, said,
 Thou also art one of them. Peter answered, Man,
 59 I am not. About an hour after, another averred
 the same thing, saying, This man was surely with
 60 him, for he is a Galilean. Peter answered, Man,
 I know nothing of this matter. And just as he
 61 spake the word, the cock crew. Then the Lord
 turning, looked upon Peter, and Peter called to
 mind the word which the Lord had said unto
 him, "Before the cock crow, thou wilt disown
 62 "me thrice." And Peter went on and wept bit-
 terly.

63 Meantime, they who had Jesus in charge, mocked
 64 and beat him; and having blindfolded him, struck
 him on the face, and asked him, saying, Divine who
 65 it is that smote thee. And many other abusive
 things they said against him.

Mat. 27. 1. 66 As soon as it was day, the national senate, with
 the chief priests and scribes, were assembled, who
 having caused him to be brought into their council
 67 chamber, said to him, If thou be the Messiah, tell
 68 us. He answered, If I tell you, ye will not believe:
 and if I put a question, ye will neither answer me,
 69 nor acquit me. Hereafter the Son of man shall be

70 seated at the right hand of Almighty God. They
all replied, Thou art then the Son of God? He
71 answered, Ye say the truth. Then they cried,
What further need have we of evidence? We have
heard enough ourselves from his own mouth.

XXIII. AND the assembly broke up, and conducted Mat. 27.11.
Mark 15. 2.

2 Jesus to Pilate. And they accused him, saying,
We found this man perverting the nation, and for-
bidding to give tribute to Cesar, calling himself
3 Messiah the King. Then Pilate asking him, said,
Thou art the King of the Jews? He answered, Thou
4 sayest right. Pilate said to the chief priests and
the multitude, I find nothing criminal in this man.
5 But they became more vehement, adding, He raiseth
sedition among the people, by the doctrine which
he spreadeth through all Judea, from Galilee, where
6 he began, to this place. When Pilate heard them
mention Galilee, he asked whether the man were a
7 Galilean. And finding that he belonged to Herod's
jurisdiction, he sent him to Herod, who was also
then at Jerusalem.

8 And Herod was very glad to see Jesus: it was
what he had long desired; having heard much of
him, and hoping to see him perform some miracle.
9 He therefore asked him many questions, but Jesus
10 returned him no answer. Yet the chief priests and
the scribes who were present, accused him with
11 eagerness. But Herod and his military train des-
pised him; and having in derision arrayed him in a
12 shining robe, remanded him to Pilate. On that day
Pilate and Herod became friends; for before they
had been at enmity.

13 Pilate having convened the chief priests, the
14 magistrates, and the people, said to them, Ye have
brought this man before me, as one who exciteth
the people to revolt; yet having examined him in

your presence, I have not found him guilty of any
 15 of those crimes whereof ye accuse him. Neither
 hath Herod ; for I referred you to him. Be as-
 16 sured, then, that he hath done nothing to deserve
 death. I will therefore chastise him, and release
 17 him. For it was necessary that he should release
 18 one to them at the festival. Then all cried out to-
 gether, Away with this man, and release to us Ba-
 19 rabbas. Now Barabbas had been imprisoned for
 20 raising sedition in the city, and for murder. Pi-
 late, willing to release Jesus, again expostulated.
 21 But they cried, saying, Crucify, crucify him.
 22 A third time he repeated, Why? what evil hath
 this man done? I do not find him guilty of any ca-
 pital crime ; I will therefore chastise him, and re-
 23 lease him. But they persisted, demanding, with
 24 much clamour, that he might be crucified. At last
 their clamours, and those of the chief priests, pre-
 vailed : and Pilate pronounced sentence that it
 25 should be as they desired. Accordingly he released
 to them a man who had been imprisoned for sedition
 and murder, whom they required, and gave up Je-
 sus to their will.

Mat. 27. 32. 26 As they led him away, they laid hold of one Si-
 Mar. 15. 21. mon a Cyrenian, coming from the country, and laid
 the cross on him, that he might bear it after Jesus.
 27 And a great multitude followed him, amongst whom
 were many women who lamented and bewailed him.
 28 But Jesus turning to them, said, Daughters of Jeru-
 salem, weep not for me, but weep for yourselves, and
 29 for your children : for the days are coming wherein
 they shall say, ' Happy the barren, the wombs
 ' which never bare, and the breasts which never
 30 ' gave suck : ' then they shall cry to the mountaips,
 31 ' Fall on us,' and to the hills, ' Cover us : ' for if it
 fare thus with the green tree, how shall it fare with

Isa. 2. 19.
 Hos. 10. 8.
 Rev. 6. 16.

32 the dry? And two malefactors were also led with him to execution.

33 When they were come to the place called Cal- Mat. 27 35.
vary, they there nailed him to the cross, and the Jo. 19. 18.
malefactors also, one at his right hand, the other at
34 his left. And Jesus said, Father, forgive them, for
they know not what they do. And they parted
35 his garments by lot. While the people stood gaz- Mar. 15.24.
ing, even their rulers joined them in ridiculing him,
and saying, This man saved others; let him save
himself, if he be the Messiah, the elect of God.
36 The soldiers likewise mocked him, coming and of-
37 fering him vinegar, and saying, If thou be the King
38 of the Jews, save thyself. There was also an in-
scription over his head, in Greek, Latin, and He-
brew, **THIS IS THE KING OF THE JEWS.**

39 Now one of the malefactors, who suffered with
him, reviled him, saying, If thou be the Messiah,
40 save thyself and us. The other rebuking him, an-
swered, Hast thou no fear of God, thou who art un-
41 dergoing the same punishment? And we indeed
justly; for we receive the due reward of our deeds;
42 but this man hath done nothing amiss. And he
said to Jesus, Remember me, Lord, when thou
43 comest to thy kingdom. Jesus answered, Verily
I say unto thee, to-day thou shalt be with me in
paradise.

44 And about the sixth hour there was darkness Ps. 31. 5.
over all the land, which lasted till the ninth.
45 The sun was darkened, and the veil of the temple
46 was rent in the midst. And Jesus said with a loud
voice, Father, into thy hands I commit my spirit;
47 and having thus said, expired. Then the centu-
rion observing what had happened, gave glory to
God, saying, Assuredly this was a righteous man.
48 Nay, all the people who were present at this spec-

tacle, and saw what passed, returned, beating their
 49 breasts. And all his acquaintance, and the women
 who had followed him from Galilee, standing at a
 distance, beheld these things.

SECTION XV.

The Resurrection.

Mat. 27. 57. 50• NOW from Arimathea, a city of Judea, there
 Mar. 15. 42. was a senator named Joseph, a good and just man,
 Jo. 19. 38. who had not concurred in the resolutions and pro-
 ceedings of the rest, and who himself also expected
 52 the reign of God. This man went to Pilate, and
 53 begged the body of Jesus. And having taken it
 down, he wrapped it in linen, and laid it in a tomb
 cut in stone, wherein no man had ever been de-
 54 posited. Now that day was the preparation *,
 55 and the Sabbath † approached. And the women
 who had accompanied Jesus from Galilee, followed
 Joseph, and observed the monument, and how the
 56 body was laid. When they returned, they provid-
 ed spices and ointments, and then rested the Sab-
 bath ‡, according to the commandment.

Mat. 28. 1. XXIV. But the first day of the week §, they went
 Mark 16. 1. by day-break, with some others to the tomb, carry-
 Jo. 20. 1. ing the spices which they had provided; and
 2 found the stone rolled away from the monument;
 3 and having entered, they found not the body of the
 4 Lord Jesus. While they were in perplexity on
 this account, behold two men stood by them, in
 5 robes of a dazzling brightness. The women being
 affrighted, and fixing their eyes on the ground,
 these said to them, Why seek ye the living among

* Friday. † Saturday. ‡ Saturday. § Sunday.

- 6 the dead? He is not here, but is risen; remember ch. 9. 22.
7 how he spake to you before he left Galilee, saying, Mat. 16. 21.
“ The Son of man must be delivered into the hands & 17. 22.
“ of sinners, and be crucified, and the third day Mark 9. 31.
8 “ rise again.” Then they remembered his words.
9 On their return from the monument, they re- Mat. 28. 8.
ported the whole matter to the eleven, and to all
10 the rest. It was Mary Magdalene, and Joanna,
and Mary the mother of James, and other women
with them, who told these things to the apostles:
11 but their account appeared to them as idle tales;
12 they gave them no credit. Peter, however, arose,
and ran to the monument; and stooping down,
saw nothing there but the linen lying. And he
went away, musing with astonishment on what had
happened.
13 The same day, as two of them were travelling to Mar. 16. 12.
a village named Emmaus, sixty furlongs from Jeru-
14 salem, they conversed together about all these
15 events. While they were conversing and reason-
ing, Jesus himself joined them, and went along with
16 them. But their eyes were so affected, that they
17 did not know him. And he said to them, What
subjects are these about which ye confer together?
18 and why are ye dejected? And one of them, nam-
ed Cleopas, answered, Art thou the only stranger in
Jerusalem, who is unacquainted with the things
19 which have happened there so lately? What things?
said he. They answered, Concerning Jesus the Na-
zarene, who was a Prophet, powerful in word and
20 deed, before God and all the people; how our
chief priests and magistrates have delivered him to
be condemned to death, and have crucified him,
21 As for us, we trusted that it had been he who
should have redeemed Israel. Beside all this, to-
day being the third day since these things happen-

22 ed, some women of our company have astonished
23 us; for having gone early to the monument, and
not found his body, they came and told us that
they had seen a vision of angels, who said that he
24 is alive. Whereupon some of our men went to the
monument, and found matters exactly as the wo-
men had related; but him they saw not.

25 Then he said to them, O thoughtless men, and
backward to believe things which have been all
26 predicted by the prophets! Ought not the Messiah
thus to suffer, and so to enter into his glory?
27 Then beginning with Moses, and proceeding through
all the Prophets, he explained to them all the pas-
28 sages relating to himself. When they came near
the village, whither they were travelling, he seemed
29 as intending to go farther. But they constrained
him, saying, Abide with us; for it groweth late,
and the day is far spent. And he went in to abide
30 with them. While they were at table together,
he took the loaf, and blessed and broke it, and dis-
31 tributed to them. Then their eyes were opened,
32 and they knew him; and he disappeared. And
they said one to another, Did not our hearts burn
within us, while he talked with us on the road, and
expounded to us the Scriptures?

33 Immediately they arose, and returned to Jerusa-
lem, where they found the eleven, and the rest of
34 their company, assembled, who said, The master is
actually risen, and hath appeared unto Simon.
35 These also recounted what had happened on the
road, and how he was discovered to them in break-
ing the loaf.

Mar. 16. 14
Jo. 20. 19.

36 While they discoursed in this manner, Jesus
stood in the midst of them, and said, Peace be
37 unto you. But they were amazed and affrighted,
38 imagining that they saw a spirit. And he said to

them, Why are ye alarmed? and wherefore do
 39 suspicions arise in your hearts? Behold my hands
 and my feet; it is I myself; handle me and be
 convinced; for a spirit hath not flesh and bones as
 40 ye see me have. Saying this, he showed them his
 41 hands and his feet. While yet they believed not,
 for joy and amazement, he said to them, have ye
 42 here any thing to eat? And they gave him a piece
 43 of broiled fish, and of a honey-comb, which he took
 44 and ate in their presence. And he said to them,
 This is what I told you while I remained with you,
 that all the things which are written concerning
 me in the law of Moses, and the Prophets, and the
 45 Psalms, must be accomplished. Then he opened
 their minds, that they might understand the Scrip-
 46 tures, and said to them, Thus it is written, and
 thus it behoved the Messiah to suffer, and to rise
 47 from the dead the third day; and that reforma-
 tion, and the remission of sins should be proclaimed
 in his name amongst all nations, beginning at Jeru-
 48 salem. Now ye are witnesses of these things; and Acts 1. 8.
 behold I send you that which my Father hath pro- Jo. 15. 26.
 mised; but continue ye in the city of Jerusalem, Acts 1. 4.
 until ye be invested with power from on high.
 50 He then led them out as far as Bethany, and lifted Mar. 16. 19.
 51 up his hands and blessed them. And while he was Acts 1. 9.
 blessing them, he was parted from them, and car-
 52 ried up into heaven. And having worshipped him,
 53 they returned to Jerusalem with great joy; and
 were constantly in the temple, praising and blessing
 God. Amen.

P R E F A C E

TO

J O H N ' s G O S P E L .

THAT the apostle John, a fisherman of Bethsaida in Galilee, the beloved disciple, the younger brother of James called the greater or elder (there being two apostles of the name) and son of Zebedee by Salome * his wife, one of the three most favoured apostles, and who, with his brother James, on account of their zeal in their Master's service, were honoured with the title Boanerges, or *Sons of Thunder*, was, in the order of time, the last of the evangelists, is manifest from the uniform voice of Christian antiquity. There are evident references to this Gospel, though without naming the author, in some Epistles of Ignatius, the authenticity of which is strenuously maintained by Bishop Pearson, and other critics of name.

§ 2. The precise time when this Gospel was written has not been ascertained. The most probable opinion seems to be, that it was after John's return from exile in the isle of Patmos, whither, as we learn from himself, he had been banished *for the word of God, and testimony of Jesus*, Rev. i. 9. This probably happened in the persecution under the emperor Domitian. It was

* Compare Matt. xxvii. 55. with Mark xv. 40.

in that island where God made those revelations to him, which were collected by him into a book, thence called the Apocalypse or Revelation. The last of his works is thought to have been his Gospel, which the entreaties of the Christian people, and pastors of Ephesus, and of other parts of Asia Minor, where he had his residence in the latter part of his life, prevailed on him to undertake. If so, it must have been towards the close of the first century when this Gospel first appeared in the church, and it was in the beginning of the second when the above-mentioned Ignatius wrote his Epistles. There are also in Justin Martyr, both references to this Gospel, and quotations from it, though without naming the author. Tatian took notice of this Evangelist by name, and used his Gospel along with the rest in composing his Diatessaron. I need scarcely mention the notice that is taken of it in the Epistle of the churches of Vienne and Lyons, or by Ireneus, who names all the Evangelists, specifying something peculiar to every one of them whereby he may be distinguished from the rest. I might add Athenagoras, Theophilus of Antioch, Clement of Alexandria, Tertullian, and the whole current of succeeding ecclesiastical writers.

§ 3. The account which Ireneus gives of the occasion of writing this Gospel, is as follows *: “ John, desirous to extirpate the errors sown in the minds of men by Cerinthus, and sometime before by those called Nicolaitans, published his Gospel, wherein he acquaints us that there is one God who made all things by his word; and not, as they say, one who is the Creator of the world, and another who is the Father of the Lord; one the Son of the Creator, and another the Christ from the supercelestial abodes,

* *Advers. Hæres. lib. iii. cap. 11.*

“ who descended upon Jesus the Son of the Creator,
 “ but remained impassible, and afterwards flew back
 “ into his own pleroma or fulness.”——Again, “ This
 “ disciple, therefore, willing at once to cut off these
 “ errors, and establish a rule of truth in the church,
 “ declares that there is one God Almighty who, by his
 “ word, made all things visible and invisible ; and that,
 “ by the same word by which God finished the work of
 “ creation, he bestowed salvation upon men who inha-
 “ bit the creation. With this doctrine he ushers in his
 “ Gospel, *In the beginning was the word,*” &c. This
 testimony is of great antiquity, having been given in
 less than a century after the publication of the Gospel.
 As Ireneus, however, names no authority, and quotes
 no preceding writer in support of what he has advanced
 in relation to the design of the Evangelist, it can only
 be considered by us as on the footing of ancient tra-
 dition.

§ 4. Clement of Alexandria, who wrote not long
 after Ireneus, has, as we learn from Eusebius, lib. iii.
 cap. 24. added some particulars, as what in his opinion,
 together with the entreaties of the Asiatic churches,
 contributed not a little to induce John to compose his
 Gospel. The first he mentions is, that the evangelists
 who had preceded him, had taken little notice of our
 Lord's teaching and actions soon after the commence-
 ment of his ministry, and before the imprisonment of
 John the Baptist. One consideration, therefore, which
 induced him, though late, to publish a Gospel, was to
 supply what seemed to have been omitted by those who
 had gone before him. For this reason he avoided, as
 much as possible, recurring to those passages of our
 Lord's history, of which the preceding evangelists had
 given an account. There was no occasion, therefore,
 for him to give the genealogy of our Saviour's flesh, as

the historian expresses it *, which had been done by Matthew and Luke before him. The same Eusebius says in another place †, quoting Clement, “ John, who “ is the last of the evangelists, having seen that in the “ three former Gospels corporeal things had been explained, and being urged by his acquaintance, and “ inspired of God, composed a spiritual Gospel.” Thus it appears to have been a very early tradition in the church, that this Gospel was composed not only to supply what had not been fully communicated in the former Gospels, but also to serve for refuting the errors of Cerinthus and the Gnostics.

§ 5. Yet in the time of Epiphanius, about the middle of the fourth century, an opinion, much the reverse of the former, was maintained by a few sectaries whom he calls *Alogians* ‡, because they rejected the Logos, that is, *the word*. Their opinion was, that Cerinthus himself was the author of this Gospel, an opinion, as Epiphanius clearly shows, quite improbable in itself, and unsupported by evidence; improbable in itself, because the words employed by the Evangelist, so far from confirming, contradict the sentiments of the Heresiarch; unsupported by evidence, because there is nothing to counterbalance the contrary evidence above mentioned, the ancient tradition and uniform testimony, both of the friends and of the foes of Christianity, who had all concurred in affirming that this Gospel was

* Lib. iii. cap. 24. Εἰκότως ἐν τῇ μὲν τῆς σαρκὸς τῆ σατῆρος ἡμῶν γιναιλογίαν ἅτι Ματθαῖω καὶ Λυκά προγράψισαν, ἀποσιώπησαι τοῖ Ἰωάννῃ.

† Lib. vi. cap. 14. Τὸν μὲν τοῖ Ἰωάννῃ ἐσχάτον συνιδόντα ὅτι τὰ σωματικά ἐν τοῖς εὐαγγελίοις διδηλῶται, προτρέπεντα ὑπὸ τῶν γινωρίμων, πνευματικὸν θεοφορηθέντα, πνευματικὸν ποιῆσαι εὐαγγέλιον.—τοσαῦτα ὁ Κλήμης.

‡ Hær. 51. Ἐπεὶ ἐκ τοῦ λόγου ἔδιδχονται, τοῖ παρὰ Ἰωάννῃ κηρυγμένοι, ἀλογοὶ κληθήσονται. This ancient controvertist does not disdain the humble aid of a pun. Λογος means *reason* as well as *word*; ἀλογοί, *unreasonable*, or *against the word*.

written by John. In all the controversies maintained with Celsus, with Porphyry, and with the emperor Julian, who strained every nerve to undermine the authority of the Gospels, they never thought of controverting that they were written by those whose names they bear. So clear was this point accounted for ages, even by the most acute adversaries of the Christian name.

§ 6. It deserves our particular attention, that this Gospel carries in its bosom strong internal evidences of the truth of some of those accounts which have been transmitted to us from the primitive ages. At the same time that it bears marks more signal than any of them, that it is the work of an illiterate Jew; the whole strain of the writing shews that it must have been published at a time, and in a country the people whereof in general knew very little of the Jewish rites and manners. Thus, those who in the other Gospels are called simply the people or the multitude, are here denominated the Jews, a method which would not be natural in their own land, or even in the neighbourhood, where the nation itself, and its peculiarities, were perfectly well known. As it was customary in the East, both with Jews and others, to use proper names independently significant, which, when they went abroad, were translated into the language of the country, this author, that there might be no mistake of the persons meant, was careful, when the Greek name had any currency, to mention both names, Syriac and Greek. Thus *Cephas, which denoteth the same as Peter*, John i. 43.; *Thomas that is Didymus*, chap. xi. 16. The same may be said of some titles in current use, *rabbi, which signifieth doctor*, chap. i. 38. *messiah, a term equivalent to Christ*, chap. i. 41. In like manner, when there is occasion to mention any of the religious ceremonies used in Judea, as their purifications or their

festivals, it is almost invariably signified, that the ceremony or custom spoken of is Jewish. Thus the water-pots are said to be placed for the Jewish rites of cleansing, chap. ii. 6. *κατα τον καθαρισμον των Ιουδαιων*. The pass-over is once and again (chap. ii. 13. vi. 4. xi. 55.) denominated the *Jewish passover*, *ἡ πασχα των Ιουδαιων*, a phrase used only by this Evangelist; and even any other religious feast is called (chap. v. 1. vii. 2.) by him, *εορτη των Ιουδαιων*, a Jewish festival. This style runs through the whole. The writer every where speaks as to people who knew little or nothing about the Jews. Thus, in the conversation between our Lord and the woman of Samaria, the historian interrupts his narrative by inserting a clause to account to the Asiatic Gentile readers for that strange question put by the woman, chap. iv. 9. *How is it that thou, who art a Jew, askest drink of me who am a Samaritan?* The clause inserted for explanation is, *(for the Jews have no friendly intercourse with the Samaritans.)* Again, for the information of the same readers, after acquainting us that the Galileans had seen our Lord's miracles at Jerusalem during the festival, he adds, verse 45. *for they likewise attended the festival*. Neither of these explanatory clauses would ever have been thought of in Palestine, or perhaps even in Syria, where the enmity betwixt the Jews and the Samaritans, and the connection of Galilee with Judea, were better known.

§ 7. It may be objected against the use I make of this observation, that as Mark and Luke are thought not to have published their Gospels in Palestine, it might have been expected that they also should have adopted the same manner. This in part I admit. I have accordingly pointed out * a few examples of a similar nature in the Gospel by Mark. And as to the

* Preface to Mark, § 5.

Evangelist Luke, if his Gospel was, as I have supposed *, published at Antioch, or in any part of Syria, there was not the same occasion. But, in answer to the objection, it may be further observed, that those published soon after our Lord's ascension, in whatever part of the world it was, were mostly for the use of converts from Judaism, with whom the church, in the beginning, chiefly abounded. But towards the end of the first century, the reception of this doctrine, particularly in Greece, Asia Minor, and those places which had been most favoured with the teaching of Paul, became much more general among the Gentiles, who knew little or nothing of Jewish ceremonies. That the writer of this Gospel had such disciples chiefly in view, is very plain to every reader of discernment.

§ 8. Though simplicity of manner is common to all our Lord's historians, there are evident differences in the simplicity of one compared with that of another. One thing very remarkable in John's style, is an attempt to impress important truths more strongly on the minds of the readers, by employing, in the expression of them, both an affirmative proposition, and a negative. Thus, John i. 3. *All things were made by it (the word), and without it not a single creature was made.* He acknowledged and denied not, but acknowledged, verse 20. Pleonasms are very frequent in this Gospel, verse 7. *This man came as a witness to testify concerning the light:* tautologies also, and repetitions. Thus it follows, verse 8. *He was not the light, but came to testify concerning the light.* Again, verse 1, 2. *In the beginning was the word, and the word was with God, and the word was God. This was in the beginning with God.* See also the verses marked in the margin †.

§ 9. Hebraisms are to be found in all the Evange-

* Preface to Luke, § 8.

† John i. 15, 26, 27, 30, 31, 33.

lists; though it may be remarked, that some abound more with one sort of Hebraism, and others with another. A Hebrew idiom, very frequent with this writer, is the repetition or introduction of the personal pronoun in cases wherein it is perfectly redundant. Thus, verse 33. Εφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, literally, *On whomsoever thou shalt see the Spirit descending, and remaining upon him.* And, verse 27. Ὁὐ ἐγὼ οὐκ εἰμι ἄξιος ἵνα λυθῶ αὐτῷ τὸν ἱμᾶντα τὰ ὑποδήματος. Here both the pronouns *ὅν* and *αὐτοῦ* are employed in relation to the same person, an idiom which it is hardly possible to express intelligibly in a modern language. As to other particularities in this writer, I shall only observe, that the conjunction *καὶ* is not so frequently used by John for coupling sentences, as by the rest. The introduction of any incident with the phrase *καὶ ἐγένετο*, generally rendered in the common translation, *and it came to pass*; in which the verb is used impersonally, though common in the other Gospels, never occurs in this.

§ 10. The introduction of either facts or observations, by the adverb *ἰδοὺ*, *behold*, is much rarer in this Gospel than in the rest. But in the change (or, as rhetoricians term it, enallage) of the tenses, so frequent with the Hebrews, John abounds more than any other of our Lord's biographers. He is peculiar in the application of some names; as of ὁ λόγος, *the word*, and ὁ μονογενής, *the only begotten*, to the Lord Jesus Christ, and of ὁ παρακλητής, *the monitor*, or, as some render it, *the advocate*, and others, *the comforter*, to the Holy Spirit. He is peculiar also in some modes of expression, which, though inconsiderable in themselves, it may not be improper to suggest in passing. Such is his reduplication of the affirmative adverb *Ἀμην*; for he always says, *Ἀμην ἀμην λέγω ὑμῖν*, *Verily verily I say unto you*. It is never used but singly by the rest. Upon

the whole, John's style is thought to be more idiomatical, and less conformable to the syntactic order, than that of any other writer in the New Testament. There is none whose manner more bespeaks an author destitute of the advantages which result from letters and education.

§ 11. It is manifestly not without design that he commonly passes over those passages of our Lord's history and teaching, which had been treated at large by the other Evangelists, or, if he touches them at all, he touches them but slightly, whilst he records many miracles which had been overlooked by the rest, and expatiates on the sublime doctrines of the pre-existence, the divinity, and the incarnation of the Word, the great ends of his mission, and the blessings of his purchase. This history of Jesus may be truly said to interfere less with the rest than these do with one another: in consequence of which, if its testimony cannot often be pleaded in confirmation of theirs, neither is it liable to be urged in contradiction. It is remarkable also, that though this Evangelist appears, more than any of them, to excel in that artless simplicity which is scarcely compatible with the subtlety of disputation, we have, in his work, a fuller display of the evidences of our religion, on the footing on which it then stood, than on all the rest put together.

§ 12. Here we have also the true sources of Christian consolation under persecution, and the strongest motives to faith, patience, constancy, and mutual love, in every situation wherein Providence may place us. From the incidents here related, we may learn many excellent lessons of modesty, humanity, humility, and kind attention to the concerns of others. Nor does any one of those incidents appear to be more fraught with instruction, than the charge of his mother, which our blessed Lord, at that critical time when he hung in

agony upon the cross, consigned to his beloved disciple, John xix. 25, &c. Though the passage is very brief, and destitute of all artful colouring, nothing can impress more strongly, on the feeling heart, his respectful tenderness for a worthy parent, and his unalterable affection for a faithful friend. Upon the whole, the language employed in conveying the sentiments, is no more than the repository, the case. Let not its homeliness discourage any one from examining its invaluable contents. The treasure itself is heavenly, even the unsearchable riches of Christ, which the apostle observes, 2 Cor. iv. 7. to be committed *to earthen vessels, that the excellency of the power may, to the conviction of all the sober-minded, be of God, and not of men.*

§ 13. The apostle John, by the concurrent testimony of all Christian antiquity, after suffering persecution for the cause of Christ, lived to a very great age, and having survived all the other apostles, died a natural death at Ephesus in Asia Minor, in the reign of the emperor Trajan.

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find them conversing together :—he acquaints his disciples, that to do the work for which he was sent, was to him as food ;—goes into the city ;—stays two days, making many converts ;—returns to Galilee ;—heals the courtier's son who lay sick at Capernaum.

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Jesus declines going with his kinsmen to the festival ;—when they were gone, sets out privately ;—teaches in the temple, vindicating

his doctrine and mission :—the chief priests and Pharisees send officers to seize him ;—he continues to teach ;—the people are much divided about him ;—the officers return without him, urging for their excuse, the unexampled power of his speeches :—the rage of the rulers mildly checked by Nicodemus ;—Jesus dismisses the woman taken in adultery ;—declares himself the light of the world ;—exposes the vanity of the Jewish boasts of liberty ;—of their relation to Abraham ;—of their relation to God :—defends himself against their abuse ;—and when they were preparing to kill him, conveys himself out of their reach.

SECTION VII.

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CH. ix. x.

Jesus gives sight to a man blind from his birth :—this excites the astonishment of the neighbours :—the Pharisees enquire into the fact, examining first the man,—afterwards his parents,—then again the man himself :—they acquaint him that the person who had cured him must be a bad man, because he had done it on the Sabbath.—As the man who had been cured declared his dissent from this judgment, they expelled him the synagogue :—Jesus afterwards finding the man, comforts him ;—compares himself to the door of the fold, and to the good shepherd :—divisions among the people concerning him ;—his enemies charge him with blasphemy ;—he vindicates himself, and eludes their designs.

SECTION VIII.

Lazarus raised from the Dead.

CH. xi. xii. 1,—11.

Lazarus of Bethany being sick, his sisters send word to Jesus, who, after two days, returns to Judea, his disciples reluctantly accompanying him :—Jesus restores Lazarus to life, who had been four days buried ;—this proved the means of convincing numbers :—the rulers alarmed, convene the Sanhedrim, where the destruction of Jesus is determined ;—he retires into the country ;—on the approach of the passover, measures are again concerted against Jesus ;—he comes to Bethany,—sups with Lazarus ;—his feet anointed by Mary, who is accused of profusion by Judas,—but vindicated by his Master :—crowds flock to the house, to see not only Jesus, but Lazarus, who had been raised from the dead.

SECTION IX.

The Entry into Jerusalem.

CH. xii. 12; &c. xiii.

Jesus rides into Jerusalem on an ass, the multitude shouting :—some Greeks desire to see him :—Jesus foretells his death, and its effect in engaging disciples ;—warns his hearers to improve the present opportunity, of which they would soon be deprived :—several rulers convinced, but restrained by fear from declaring their sentiments :—Jesus announces his doctrine as directly from God ;—washes the feet of his disciples ;—points out this as an example to them ;—foretells that one of them would betray him ;—by a token acquaints the beloved disciple that Judas Iscariot was the man ;—recommends mutual love ;—warns Peter, more confident than the rest, of his transgression in disowning him.

SECTION X.

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CH. xiv. xv. xvi. xvii.

Jesus, before his departure, comforts his disciples, assuring them that his absence would conduce to their good, and be but temporary ;—promises them another monitor to supply his place ;—that he will soon discover himself to them, though not to the world ;—the similitude of the vine ;—exhorts to the observance of his precepts, and to mutual love ;—encourages them by his example to bear persecution with constancy ;—warns them of their danger ;—acquaints them of the monitor's functions ;—excites them to pray the Father in his name ;—foretells that their sorrow will be soon succeeded by joy,—and the world's joy by sorrow ;—that his people will have peace in him, but affliction in the world ;—concludes with a prayer to his Father, first for himself, to glorify him in the issue of the awful trial ;—2. for his disciples, to preserve them in unity and truth ;—3. for all the converts that should be made to him through their ministry.

SECTION XI.

The Crucifixion.

CH. xviii. xix. 1,—37.

Jesus being betrayed to his enemies by Judas, manifests his power to those sent to apprehend him ;—is brought to the high priest's house, and examined ;—is denied by Peter ;—consigned to Pilate,

who, after enquiry, finding no cause for condemning,—offers, to the people, to release him, according to the custom which obtained at the passover:—the people, influenced by their rulers, refuse Jesus, demanding that he may be crucified, and Barabbas released:—Pilate causes Jesus to be scourged;—and, after repeated declarations of his innocence, gives him up to the will of the multitude:—Jesus is brought with two malefactors to Calvary, carrying his cross;—the charge of his mother he, from the cross, recommends to the beloved disciple, who, from that time, took her to his own house:—the soldiers part his garments among them;—one of them, with a spear, pierces the side of Jesus when dead.

SECTION XII.

The Resurrection.

CH. xix. 38, &c. xx. xxi.

The body of Jesus given to Joseph of Arimathea;—he and Nicodemus embalm it, and lay it in the sepulchre:—the sepulchre is found empty early on Sunday morning, first by Mary Magdalene, afterwards by Peter and John:—soon after Jesus appears to Mary Magdalene at the sepulchre, and sends her to acquaint his disciples of his resurrection, and that his ascension would soon follow;—in the evening he appears to the apostles in a house, and gives them commission to teach:—Thomas, who had been absent, owns, to his fellow disciples, his disbelief of their testimony:—Jesus appears again to the apostles, Thomas being present, whose incredulity is overcome by the evidence he had wanted:—again he appears to the disciples at the sea of Tiberias, discovering himself by means of an extraordinary draught of fishes;—eats with them;—draws from Peter thrice, in presence of the rest, a declaration of his love to him:—Jesus gives him charge of his flock,—and foretells his martyrdom;—rebukes his curiosity about the fate of a fellow-disciple. It was that disciple who wrote this Gospel, and was witness of most of the things recorded in it.

THE
G O S P E L

BY
J O H N.

S E C T I O N I.

The Incarnation.

1. **I**N the beginning was the word, and the Word was
2 with God, and the Word was God. This was in Col. 1. 16.
3 the beginning with God. All things were made by
it, and without it not a single creature was made.
4 In it was life, and the life was the light of men.
5 And the light shone in darkness; but the darkness
admitted it not.
6 A man named John was sent from God. This Mat. 3. 1.
man came as a witness to testify concerning the Mark 1. 2.
8 light, that by his means all might believe. He was
not himself the light, but came to testify concern-
9 ing the light. The true light was he who, coming
into the world, enlighteneth every man.
10 He was in the world, and the world was made by
11 him; yet the world knew him not. He came to
his own land, and his own people did not receive
12 him; but to as many as received him, believing in
his name, he granted the privilege of being children
13 of God, who derive their birth not from blood, nor

from the desire of the flesh, nor from the will of man, but from God.

Mat. 1. 16. 14
Luke 2. 7.

And the Word became incarnate, and sojourned amongst us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. (It was concerning him John testified, when he cried, "This is he of whom I said, He " that cometh after me is preferred to me ; for he " was before me.") Of his fulness we all have received, even grace for his grace ; for the law was given by Moses, the grace and the truth came by Jesus Christ. No one ever saw God ; it is the only begotten Son, that is in the bosom of the Father, who hath made him known.

1 Ti. 6. 16. 18
1 Jo. 4. 12.

Now this is the testimony of John. When the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? he acknowledged and denied not, but acknowledged, saying, I am not the Messiah. And they asked him, Who then? Art thou Elijah? He said, I am not. Art thou the Prophet? He answered, No. They said, Tell then who thou art, that we may return an answer to them who sent us. What sayest thou of thyself? He answered, I am he whose voice proclaimeth in the wilderness, " Make straight the way of the Lord *," as said the prophet Isaiah. Now they who were sent were of the Pharisees. And they questioned him further, Why then dost thou baptize, if thou be not the Messiah, nor Elijah, nor the Prophet? John answered, I baptize in water, but there is one amongst you whom ye know not. It is he who cometh after me, and was before me, whose shoelatchet I am not worthy to loose. This happened at Bethany, upon the Jordan, where John was baptizing.

Mat. 3. 3.
Mark 1. 3.
Luke 3. 4.
Isa. 40. 3.

Mnt. 8. 11.
Mark 1. 7.
Luke 3. 16.
Acts 1. 5.
11. 16 &
19. 4.

* Jehovah.

29 On the morrow John seeth Jesus coming to him,
 and saith, Behold the Lamb of God which taketh
 30 away the sin of the world. This is he concerning
 whom I said, "After me cometh a man who is pre-
 31 "ferred to me; for he was before me." As for Mat. 3. 16.
Mar. 1. 10.
Luke 3. 22.
 me, I knew him not; but to the end that he may
 be discovered to Israel, I am come baptizing in
 32 water. John testified further, saying, I saw the
 Spirit descending from heaven, like a dove, and
 33 remaining upon him. For my part, I had not
 known him, had not he who sent me to baptize
 in water told me, 'Upon whomsoever thou shalt
 'see the Spirit descending and remaining, the
 'same is he who baptizeth in the Holy Ghost.
 34 Having therefore seen this, I testify that he is the
 Son of God.

35 The next day John being with two of his disci-
 ples, observed Jesus passing, and said, Behold the
 37 Lamb of God. The two disciples hearing this, fol-
 38 lowed Jesus. And Jesus turning about saw them
 39 following, and said to them, What seek ye? They
 answered, Rabbi (which signifieth Doctor), where
 40 dwellest thou? He replied, Come, and see. They
 went and saw where he dwelt; and it being about
 41 the tenth hour *, abode with him that day. One
 of the two who, having heard John, followed Jesus,
 42 was Andrew the brother of Simon Peter. The first
 he met was his own brother Simon, to whom he said,
 We have found the Messiah † (a word equivalent
 to Christ ‡). And he brought him to Jesus. Je-
 43 sus looking upon him, said, Thou art Simon the
 Son of Jona; thou shalt be called Cephas §, which
 denoteth the same as Peter ||.

* Four o'clock afternoon.

‡ Rock.

† Anointed.

|| Rock.

‡ Anointed.

Gen. 49. 10.
Deut. 18. 18.
Jer. 23. 5.

44 The next day Jesus resolved to go to Galilee,
45 and meeting Philip, said to him, Follow me. Now
Philip was of Bethsaida, the city of Andrew and
46 Peter. Philip meeteth Nathanael, and saith unto
him, We have found the person described by Mo-
ses in the law, and by the Prophets, Jesus the son of
47 Joseph, from Nazareth. Nathanael saith unto him,
Out of Nazareth can any good thing come? Philip
48 answered, Come, and see. Jesus saw Nathanael
coming to him, and said concerning him, Behold an
49 Israelite indeed, in whom is no guile. Nathanael
said unto him, Whence knowest thou me? Jesus
answered, I saw thee when thou wast under the fig-
50 tree, before Philip called thee. Nathanael replying,
said unto him, Rabbi, thou art the Son of God :
51 thou art the King of Israel. Jesus answered him,
saying, Because I told thee that I saw thee under the
fig-tree, thou believest : thou shalt see greater things
52 than this. He added, Verily verily I say unto you,
Hereafter ye shall see heaven open, and the mes-
sengers of God ascending from the Son of man, and
descending upon him.

SECTION II.

The Entrance on the Ministry.

II. THREE days after there was a marriage in
Cana of Galilee, and the mother of Jesus was there.
2 Jesus also and his disciples were invited to the mar-
3 riage. The wine falling short, the mother of Jesus
4 said to him, They have no wine. Jesus answered,
Woman, what hast thou to do with me? My time
5 is not yet come. His mother said to the servants,
6 Do whatever he shall bid you. Now there were
six water pots of stone, containing two or three

baths * a-piece, placed there for the Jewish rites of
 7 cleansing. Jesus said to them, Fill the pots with
 8 water. And they filled them to the brim. Then
 he said, Draw now, and carry to the director of the
 9 feast. And they did so. When the director of the
 feast had tasted the wine made of water, not know-
 ing whence it was (but the servants who drew the
 10 water knew), he said, addressing the bridegroom,
 Every body presenteth the best wine first, and
 worse wine afterwards, when the guests have drunk
 11 largely; but thou hast reserved the best until
 now. This first miracle Jesus wrought in Cana of
 Galilee, displaying his glory: and his disciples be-
 lieved on him.

12 Afterwards he went to Capernaum, he and his
 mother, and his brothers, and his disciples; but they
 staid not there many days.

13 AND the Jewish passover being nigh, Jesus went
 14 to Jerusalem; and finding changers sitting in the
 temple, and people who sold cattle, and sheep, and
 15 doves; he made a whip of cords, and drove them
 all out of the temple, with the sheep and the cattle,
 scattering the coin of the changers, and oversetting
 16 their tables; and said to them who sold doves,
 Take these things hence. Make not my Father's
 17 house a house of traffic. Then his disciples remem-
 bered these words of Scripture, "My zeal for thy Pa. 69. 9.
 "house consumeth me."

18 Hereupon the Jews said to him, By what mira-
 cle dost thou show us thy title to do these things?
 19 Jesus answering, said unto them, Destroy this tem-
 20 ple, and I will rear it again in three days. The
 Jews replied, Forty and six years was this temple
 in building; and thou wouldst rear it in three

Mat. 26 61.
 & 27. 40.
 Mar. 14. 58.
 & 15. 29.

* A bath contained about $7\frac{1}{2}$ gallons.

21 days? But by the temple he meant his body.
22 When therefore he was risen from the dead, his disciples remembered that he had said this, and they understood the Scripture, and the word which Jesus had spoken.

23 While he was at Jerusalem, during the feast of the passover, many believed on him, when they saw
24 the miracles which he performed. But Jesus did not trust himself to them, because he knew them
25 all. He needed not to receive from others a character of any man, for he knew what was in man.

III. Now there was a Pharisee, called Nicodemus, a
2 ruler of the Jews, who came to Jesus by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles which thou dost, unless God be with him. Jesus answering, said unto him, Verily verily I say unto thee, unless a man be born again, he cannot
4 discern the reign of God. Nicodemus replied, How can a grown man be born? Can he enter his mother's womb anew, and be born? Jesus answered, Verily verily I say unto thee, unless a man be born of water and Spirit, he cannot enter the kingdom of
6 God. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. Wonder not then that I said to thee, Ye must be born
8 again. The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth; so it is
9 with every one who is born of the Spirit. Nicodemus answered, How can these things be? Jesus replied, Art thou the teacher of Israel, and knowest not these things? Verily verily I say unto thee we speak what we know, and testify what we have
12 seen; yet ye receive not our testimony. If ye understood not when I told you earthly things, how will

- ye understand when I tell you heavenly things?
13 For none ascendeth into heaven, but he who descended from heaven; the Son of man, whose abode
14 is heaven. As Moses placed on high the serpent in the wilderness, so must the Son of man be placed on Num. 21. 9.
15 high, that whosoever believeth on him may not perish, but obtain eternal life: for God hath so loved 1 John 4. 9.
16 the world, as to give his only begotten Son, that whosoever believeth on him may not perish, but obtain eternal life. For God hath sent his Son into ch. 12. 47.
17 the world, not to condemn the world, but that the world may be saved by him. He who believeth on him shall not be condemned; he who believeth not is already condemned, because he hath not believed on the name of the only begotten Son of God.
18 Now this is the condemnation, that the light is come into the world, and men have preferred the ch. 1. 4.
19 darkness to the light, because their deeds were evil. For whosoever doth evil, hateth the light, and shunneth it, lest his deeds should be detected.
20 But he who obeyeth the truth cometh to the light, that it may be manifest that his actions are agreeable to God.
21 After this, Jesus went with his disciples into the ch. 4. 2.
22 territory of Judea, where he remained with them, and baptized. John also was baptizing in Enon near Salim, because there was much water there;
23 and people came thither and were baptized. For John was not yet cast into prison.
24 Now John's disciples had a dispute with a Jew
25 about purification. Whereupon they went to John, and said to him, Rabbi, he who was with thee near ch. 1. 27. 30.
26 the Jordan, of whom thou gavest so great a character; he too baptizeth, and the people flock to him.
27 John answered, A man can have no power but what he deriveth from heaven. Ye yourselves are wit-

nesses for me, that I said, ' I am not the Messiah,
 ch. 1. 20. 29 ' but am sent before him.' The bridegroom is he
 who hath the bride ; but the friend of the bride-
 groom, who assisteth him, rejoiceth to hear the
 bridegroom's voice : this my joy therefore is com-
 30 plete. He must increase, while I decrease. He
 31 who cometh from above, is above all. He who is
 from the earth is earthly, and speaketh as being
 from the earth. He who cometh from heaven is
 32 above all. What he testifieth is what he hath seen
 33 and heard ; yet his testimony is not received. He
 who receiveth his testimony, voucheth the veracity
 34 of God. For he whom God hath commissioned, re-
 lateth God's own words ;' for [to him] God giveth
 Mat. 11. 27. 35 not the Spirit by measure. The Father loveth the
 1 Jo. 5. 10. 36 Son, and hath subjected all things to him. He who
 believeth on the Son hath life eternal ; he who re-
 jecteth the Son, shall not see life ; but the vengeance
 of God awaiteth him.

SECTION III.

The Journey to Galilee.

ch. 3. 22. IV. JESUS knowing that the Pharisees were inform-
 2 ed that he made and baptized more disciples than
 3 John (though it was not Jesus himself, but his dis-
 ciples, who baptized), left Judea, and returned to
 Galilee.
 4 Being obliged to pass through Samaria, he came
 to a Samaritan city called Sychar *, near the heri-
 tage which Jacob gave his son Joseph. Now Ja-
 6 cobe's well was there. And Jesus, wearied with the
 journey, sat down by the well, it being about the
 sixth hour †,

Gen. 33. 19.
 & 48. 22.
 Jos. 24. 32.

* In the Old Testament called *Shechem*.

† Twelve o'clock noon.

7 A woman of Samaria having come to draw water,
8 Jesus said to her, Give me to drink (for his dis-
9 ciples were gone into the city to buy food); the
Samaritan woman answered, How is it that thou
who art a Jew, askest drink of me who am a Sama-
ritan? (for the Jews have no friendly intercourse
10 with the Samaritans.) Jesus replied, If thou knew-
est the bounty of God, and who it is that saith to
thee, 'Give me to drink,' thou wouldst have asked
him, and he would have given thee living water.
11 She answered, Sir, thou hast no bucket, and the
well is deep: whence then hast thou the living
12 water? Art thou greater than our father Jacob,
who gave us the well, and drank thereof himself,
13 and his sons, and his cattle? Jesus replied, Whoso
14 drinketh of this water will thirst again; but who-
ever shall drink of the water which I shall give
him, shall never thirst more; but the water which
I shall give, shall be in him a fountain springing up
15 to everlasting life. The woman answered, Sir, give
me this water, that I may never be thirsty, nor
16 come hither to draw. Jesus said to her, Go, call
17 thy husband, and come back. She answered, 'I
have no husband. Jesus replied, Thou sayest well,
'I have no husband;' for thou hast had five hus-
bands; and he whom thou now hast, is not thy
19 husband; in this thou hast spoken truth. The
woman said, Sir, I perceive that thou art a prophet.
20 Our fathers worshipped on this mountain; and ye Deut. 12. 5.
say that in Jerusalem is the place where men ought
21 to worship. Jesus answered, Woman, believe me,
the time approacheth, when ye shall neither come to
this mountain, nor go to Jerusalem, to worship the
22 Father. Ye worship what ye know not; we wor-
ship what we know: for salvation is from the Jews.
23 But the time cometh, or rather is come, when the

2 Cor. 3.17. 24 true worshippers shall worship the Father in spirit and truth: for such are the worshippers whom the Father requireth. God is a Spirit, and they that worship him, must worship him in spirit and truth.
 25 The woman replied, I know that the Messiah * cometh (that is, the Christ †); when he is come,
 26 he will teach us all things. Jesus said unto her, I who speak unto thee am he.

27 Upon this his disciples came and wondered that he talked with a woman; yet none of them said, 'What seekest thou? or why talkest thou with
 28 'her?' Then the woman left her pitcher, and having gone into the city, said to the people, Come, see
 29 a man who hath told me all that ever I did. Is
 30 this the Messiah? They accordingly went out of the city and came to him.

31 Meanwhile the disciples entreating him, said,
 32 Rabbi, eat. He answered, I have meat to eat
 33 which ye know not of. Then said the disciples one to another, Hath any man brought him food?
 34 Jesus answered, My food is to do the will of him
 35 who sent me, and to finish his work. Say ye not, 'After four months cometh harvest.' But I say,
 36 Lift up your eyes and survey the fields; for they are already white enough for harvest. The reaper receiveth wages, and gathereth the fruits for eternal life, that both the sower and the reaper may rejoice
 37 together. For herein the proverb is verified, 'One
 38 'soweth, and another reapeth.' I send you to reap that whereon ye have bestowed no labour: others laboured, and ye get possession of their labours.

39 Now many Samaritans of that city believed in him on the testimony of the woman who said, 'He
 40 'told me all that ever I did.' When, therefore,

Mat. 9. 37.
 Luke 10. 2.

* The anointed.

† The anointed.

they came to him, they besought him to stay with
41 them, and he stayed there two days. And many more
believed because of what they heard from himself;
42 and they said to the woman, It is not now on ac-
count of what thou hast reported that we believe;
for we have heard him ourselves, and know that
this is truly the Saviour of the world, the Messiah.

43 After the two days Jesus departed and went to
44 Galilee [but not to Nazareth]; for he had himself Mat. 13. 57.
declared, that a prophet is not regarded in his own Mark 6. 4.
country. Being come into Galilee he was well re- Luke 4. 24.
45 ceived by the Galileans, who had seen all that he
did at Jerusalem during the festival; for they like-
wise attended the festival.

46 Then Jesus returned to Cana of Galilee, where he ch. 2. 1.
had made the water wine. And there was a cer- Mat. 4. 12.
tain officer of the court, whose son lay sick at Ca- Mark 1. 14.
47 pernaum, who, having heard that Jesus was come
from Judea into Galilee, went to him, and intreated
him to come and cure his son who was dying.
48 Jesus said to him, Unless ye see signs and prodi-
gies, ye will not believe. The officer answered,
50 Come, Sir, before my child die. Jesus replied, Go
thy way. Thy son is well. And the man be-
lieved the word which Jesus had spoken, and went
51 his way. As he was returning, his servants met
him, and acquainted him that his boy was well.
52 He then enquired of them the hour when he began
to mend. They answered, Yesterday, at the se-
53 venth hour, the fever left him. Then the father
knew that it was the same hour at which Jesus
said to him, 'Thy son is well;' and he and all his
54 family believed. This second miracle Jesus per-
formed, after returning from Judea to Galilee.

SECTION IV.

The Cure at Bethesda.

- Lev. 23. 2.** V. AFTERWARDS there was a Jewish festival,
 2 and Jesus went to Jerusalem. Now there is at Je-
 rusalem, nigh the sheep-gate, a bath, called in He-
 brew Bethesda *, which hath five covered walks.
 3 In these lay a great number of sick, blind, lame,
 and palsied people, waiting for the moving of the
 4 water. For a messenger at times descended into
 the bath, and agitated the water; and the first that
 stepped in, after the agitation of the water, was
 cured of whatever disease he had.
 5 Now there was one there who had been diseased
 6 eight and thirty years. Jesus, who saw him lying,
 and knew that he had been long ill, said to him,
 7 Wouldst thou be healed? The diseased man an-
 swered, Sir, I have nobody to put me into the bath,
 when the water is agitated; but while I am going,
 8 another getteth down before me. Jesus said to
 9 him, Arise, take up thy couch, and walk. In-
 stantly the man was healed, and took up his couch,
 and walked.
Neh. 13. 19. 10 Now that day was the Sabbath. The Jews
Jer. 17. 21. therefore said to him that was cured, This is the
 Sabbath. It is not lawful for thee to carry the
 11 couch. He answered, He who healed me, said to
 12 me, 'Take up thy couch and walk.' They asked
 him then, Who is the man that said to thee, 'Take
 13 up thy couch and walk?' But he that had been
 healed, knew not who it was; for Jesus had slipt
 away, there being a crowd in the place.

* House of mercy.

14 Jesus afterwards finding him in the temple, said
to him, Behold thou art cured; sin no more, lest
15 something worse befall thee. The man went and
told the Jews that it was Jesus who had cured
16 him. Therefore the Jews persecuted Jesus, and
sought to kill him, because he had done this on the
Sabbath.

17 But Jesus answered them, As my Father hitherto
18 worketh, I work. For this reason the Jews were
the more intent to kill him, because he had not
only broken the Sabbath, but by calling God pecu-
liarly his Father, had equalled himself with God.
19 Then Jesus addressed them, saying, Verily verily I
say unto you, the Son can do nothing of himself,
but as he seeth the Father do: for what things
20 soever he doth, such doth the Son likewise. For
the Father loveth the Son, and sheweth him all that
he himself doth: nay, and will shew him greater
works than these, works which will astonish you.
21 For as the Father raiseth and quickeneth the dead,
22 the Son also quickeneth whom he will: for the
Father judgeth no person, having committed the
23 power of judging entirely to the Son, that all might
honour the Son, as they honour the Father. He
that honoureth not the Son, honoureth not the
24 Father who sent him. Verily verily I say unto
you, He who heareth my doctrine, and believeth
him who sent me, hath eternal life, and shall not
incur condemnation, having passed from death to
25 life. Verily verily I say unto you, the time com-
eth, or rather is come, when the dead shall hear
the voice of the Son of God, and hearing they shall
26 live. For as the Father hath life in himself, so
hath he given to the Son to have life in himself;
27 and hath given him even the judicial authority,
28 because he is a Son of man. Wonder not at this;

for the time cometh when all that are in the graves
 29 shall hear his voice, and shall come forth. They
 Mat. 25.46. that have done good, shall arise to enjoy life; they
 that have done evil, shall arise to suffer punishment.

30 I can do nothing of myself; as I hear, I judge;
 and my judgment is just, because I seek not to
 please myself, but to please the Father who sent me.

31 If I [alone] testify concerning myself, my testi-
 32 mony is not to be regarded: there is another who
 testifieth concerning me; and I know that his tes-

ch. 1. 7. 15. 33 timony of me ought to be regarded. Ye yourselves
 19. 29.

34 sent to John, and he bore witness to the truth. As
 for me, I need no human testimony; I only urge
 35 this for your salvation. He was the lighted and
 shining lamp; and for a while ye were glad to en-
 joy his light.

36 But I have greater testimony than John's; for
 the works which the Father hath empowered me to
 perform, the works themselves which I do, testify
 for me, that the Father hath sent me.

Mat. 3. 16. 37 Nay, the Father who sent me, hath himself at-
 Mar. 1. 10. tested me. Did ye never hear his voice, or see his
 Luke 3. 22. form? Or have ye forgotten his declaration, that ye
 38 believe not him whom he hath commissioned?

39 Ye search the Scriptures, because ye think to
 40 obtain, by their means, eternal life. Now these also
 are witnesses for me; yet ye will not come unto
 41 me that ye may obtain life. I desire not honour
 42 from men; but I know you, that ye are strangers
 43 to the love of God. I am come in my Father's
 name, and ye do not receive me; if another come

ch. 12. 43. 44 in his own name, ye will receive him. How can ye
 believe, while ye court honour one from another,
 regardless of the honour which cometh from God
 45 alone? Do not think that I am he who will accuse
 you to the Father. Your accuser is Moses, in

46 whom ye confide. For if ye believed Moses, ye
 would believe me, for he wrote concerning me.
 47 But if ye believe not his writings, how shall ye be- Deut.18.15.
 lieve my words.

SECTION V.

The People fed in the Desert.

VI. AFTERWARDS Jesus crossed the sea of Gali-
 2 lee [also called] of Tiberias : and a great multitude
 followed him, because they had seen the miraculous
 3 cures which he performed. And Jesus went up
 upon a mountain ; where he sat down with his dis-
 4 ciples. Now the passover, the Jewish festival, was
 near.

5 Jesus lifting up his eyes, and perceiving that a Mat.14.15.
 great multitude was flocking to him, said to Philip, Mar. 6. 35.
Luke 9. 12.
 Whence shall we buy bread to feed these people ?
 6 (This he said to try him ; for he knew himself
 7 what he was to do.) Philip answered, Two hund-
 red denarii * would not purchase bread enough to
 8 afford every one a morsel. One of his disciples,
 9 Andrew, Simon Peter's brother, said to him, Here
 is a boy who hath five barley loaves, and two small
 fishes ; but what are they among so many ? Jesus
 10 said, Make the men lie down. Now there was much
 grass in the place. So they lay down, in number
 11 about five thousand. And Jesus took the loaves,
 and having given thanks, distributed them to those
 who had lien down. He gave them also of the
 12 fishes, as much as they would. When they had
 eaten sufficiently, he said to his disciples, Gather
 up the fragments which remain, that nothing be
 13 lost. They therefore gathered, and with the frag-

* About 6l. 5s. Sterling.

ments which the people had left, of the five barley
14 loaves, they filled twelve baskets. When those men
had seen the miracle which Jesus had wrought, they
said, This is certainly the prophet who cometh into
15 the world. Then Jesus knowing that they intended
to come, and carry him off to make him king,
withdrew again alone to the mountain.

Mat. 14. 22.

Mar. 6. 45. 16. In the evening his disciples went to the sea, and
having embarked, were passing by sea to Capernaum.
It was now dark, and Jesus was not come
18 to them. And the water was raised by a tempestuous
19 wind. When they had rowed about five and
twenty or thirty furlongs *, they observed Jesus
walking on the sea, very near the bark, and
were afraid. But he said to them, It is I, be not
20 afraid. Then they gladly received him into the
21 bark; and the bark was immediately at the place
whither they were going.

22 On the morrow the people who were on the sea-side,
knowing that there had been but one boat there,
and that Jesus went not into the boat with
23 his disciples, who went alone (other boats however
arrived from Tiberias, nigh the place where they
24 had eaten, after the Lord had given thanks), knowing
besides, that neither Jesus nor his disciples were
there, embarked and went to Capernaum, seeking
Jesus.

25 Having found him on the opposite shore, they
26 said to him, Rabbi, when camest thou hither? Jesus
answered, Verily verily I say unto you, Ye seek
me, not because ye saw miracles, but because ye ate
27 of the loaves, and were satisfied. Work not for the
food which perisheth, but for the food which endureth
through eternal life, which the Son of man

* Between three and four miles.

will give you : for to him the Father, that is, God, Mat. 3. 17.
 28 hath given his attestation. They asked him, there- Mar. 1. 11.
 fore, What are the works which God requireth us Luke 3. 22.
 29 to do? Jesus answered, This is the work which God
 requireth, that ye believe on him whom he hath
 30 commissioned. They replied, What miracle then 1 John 3. 23.
 dost thou, that seeing it, we may believe thee?
 31 What dost thou perform? Our fathers ate the Ex. 16. 14.
 manna in the desert, as it is written, "He gave Num. 11. 6.
 32 "them bread of heaven to eat." Jesus then said to Psa. 73. 25.
 them, Verily verily I say unto you, Moses did not Wis. 16. 20.
 give you the bread of heaven; but my Father giv-
 33 eth you the true bread of heaven : for the bread of
 God is that which descendeth from heaven, and
 34 giveth life to the world. They said therefore to
 35 him, Master, giye us always this bread. Jesus an-
 swered, I am the bread of life. He who cometh to
 me shall never hunger, and he who believeth on me
 shall never thirst.
 36 But as I told you, though ye have seen me, ye do
 37 not believe. Whoever the Father giveth me, will
 come to me; and him who cometh to me I will
 38 not reject. For I descended from heaven to do,
 not mine own will, but the will of him who sent
 39 me. Now this is the will of him who sent me,
 that I should lose nothing of what he hath given
 me, but raise the whole again at the last day.
 40 This is the will of him who sent me, that whoever
 recognizeth the Son and believeth on him, should
 obtain eternal life, and that I should raise him again
 at the last day.
 41 The Jews then murmured against him, because
 he said, "I am the bread which descended from
 42 "heaven:" and they said, Is not this Jesus, the son Mat. 13. 55.
 of Joseph, whose father and mother we know? How Mark 6. 3.
 then doth he say, "I descended from heaven?"

43 Jesus therefore answered, Murmur not amongst
44 yourselves : no man can come unto me, unless the
Father, who hath sent me, draw him ; and him I
Isa. 54. 13. 45 will raise again at the last day. It is written in
the prophets, " They shall be all taught of God."
Every one who hath heard and learnt from the Fa-
Mat. 11. 27. 46 ther, cometh unto me. Not that any man, except
him who is from God, hath seen the Father. He
47 indeed hath seen the Father. Verily verily I say
48 you, He who believeth on me hath eternal life. I
49 am the bread of life. Your fathers ate the manna
50 in the desert and died. This is the bread which
descended from heaven, that whoso eateth thereof,
51 may not die. I am the living bread which de-
scended from heaven. Whoso eateth of this bread
shall live for ever ; and the bread that I will give
is my flesh, which I will give for the life of the
world.

52 The Jews then debated among themselves, say-
ing, How can this man give us his flesh to eat?
53 Jesus therefore said to them, Verily verily I say
unto you, Unless ye eat the flesh of the Son of
man, and drink his blood, ye have not life in you.
54 He that eateth my flesh, and drinketh my blood,
hath eternal life ; and I will raise him again at the
55 last day : for my flesh is truly meat, and my blood
56 is truly drink. He who eateth my flesh, and drink-
eth my blood, abideth in me, and I abide in him.
57 As the Father liveth who sent me, and I live by the
Father ; even so he who eateth me, shall live by
58 me. This is the bread which descended from hea-
ven. It is not like the manna which your fathers
ate, for they died : he that eateth this bread shall
59 live for ever. This discourse he spake in a syna-
gogue teaching in Capernaum.

60 Many of his disciples having heard it, said, This

61 is hard doctrine, who can bear it? Jesus knowing
 in himself that his disciples murmured at it, said
 62 to them, Doth this scandalize you? What if ye
 should see the Son of man re-ascending thither,
 63 where he was before? It is the Spirit that quick-
 64 eneth; the flesh profiteth nothing. The words
 which I speak unto you are spirit and life. But
 there are some of you who do not believe. (For
 Jesus knew from the beginning who they were that
 did not believe, and who he was that would betray
 65 him.) He added, Therefore I said to you, that no
 man can come unto me, unless it be given him by
 my Father.

66 From this time many of his disciples withdrew,
 67 and accompanied him no longer. Then said Jesus
 68 to the twelve, Will ye also go away? Simon Peter
 69 answered, Master, to whom should we go? Thou
 hast the words of eternal life: and we believe, and
 know that thou art the Messiah, the Son of the liv-
 70 ing God. Jesus answered them, Have not I chosen
 71 you twelve? yet one of you is a spy. He meant
 Judas Iscariot son of Simon; for it was he who
 was to betray him, though he was one of the twelve.

Mat. 16. 16.
 Mark 8. 29.
 Luke 9. 20.

VII. After this Jesus travelled about in Galilee; for
 he would not reside in Judea, because the Jews
 sought to kill him.

SECTION VI.

The Feast of Tabernacles.

2. NOW the Jewish feast of tabernacles was near. Lev. 23. 34.
 His brothers, therefore, said to him, Leave this
 country, and go into Judea, that thy disciples may
 4 also see the works which thou dost. For whosoever
 courteth renown, doth nothing in secret: since

- thou performest such things; show thyself to the
 5 world. (For not even his brothers believed on
 him). Jesus answered, My time is not yet come,
 7 any time will suit you. The world cannot hate
 you; but me it hateth, because I disclose the
 ch. 8. 20. 8 wickedness of its actions. Go ye to this festival.
 9 I go not yet thither, because it is not yet my time.
 Having said this, he remained in Galilee.
 10 But when his brothers were gone, he also went to
 the festival, not publicly, but rather privately.
 11 At the festival the Jews enquired after him, and
 12 said, Where is he? And there was much whisper-
 ing among the people concerning him. Some said,
 He is a good man. Others, No; he seduceth the
 13 multitude. Nobody, however, spake openly of him
 for fear of the Jews.
 14 About the middle of the festival, Jesus went into
 15 the temple and was teaching. And the Jews said
 with astonishment, Whence cometh this man's
 16 learning who was never taught? Jesus made an-
 swer, My doctrine is not mine, but his who sent me.
 17 Whosoever is minded to do his will, shall discern
 whether my doctrine proceed from God or from
 18 myself. Whoever teacheth what proceedeth from
 himself, seeketh to promote his own glory; whoso-
 ever seeketh to promote the glory of him who sent
 him, deserveth credit, and is a stranger to deceit.
 Ex. 24. 3. 19 Did not Moses give you the law? Yet none of you
 ch. 5. 19. 20 keepeth the law. Why do ye seek to kill me?
 The people answered, Thou art possessed. Who
 21 seeketh to kill thee? Jesus replied, I have per-
 formed one action which surpriseth you all.
 Lev. 12. 3. 22 Moses instituted circumcision amongst you (not
 that it is from Moses, but from the patriarchs), and
 Gen. 17.10. 23 ye circumcise on the Sabbath*. If on the Sab-

* Saturday.

bath * a child receive circumcision, that the law of Moses may not be violated ; are ye incensed against me because I have, on the Sabbath †, cured a man
24 whose whole body was diseased? Judge not from Deut. 1. 16.
personal regards, but judge according to justice.

25 Then some inhabitants of Jerusalem said, Is not
26 this he whom they seek to kill? Lo! he speaketh
27 boldly, and they say nothing to him. Do the
rulers indeed acknowledge that this is the Mes-
siah? But we know whence this man is ; whereas,
when the Messiah shall come, nobody will know
28 whence he is. Jesus, who was then teaching in
the temple, cried, Do ye know, both who, and
whence, I am? I came not of myself. But he is
29 true who sent me, whom ye know not. As for me,
I know him, because I came from him, and am
30 commissioned by him. Then they sought to ap-
prehend him, but none laid hands on him ; for his
31 hour was not yet come. Many of the people,
however, believed on him, and said, When the
Messiah shall come, will he do more miracles than
this man doth?

32 When the Pharisees heard that the people mut-
tered such things concerning him, they and the
33 chief priests dispatched officers to seize him. Jesus
therefore said, Yet a little while I remain with
34 you ; then I go to him who sent me. Ye shall ch. 13. 33.
seek me, but shall not find me, nor be able to
35 get thither where I shall be. Then the Jews said
among themselves, Whither will he go that we
shall not find him? Will he go to the dispersed
among the Greeks, and teach the Greeks? What
36 meaneth he by saying, “ Ye shall seek me, but

* Saturday.

† Saturday.

“ shall not find me, nor be able to get thither
 “ where I shall be ?”

Lev. 23. 36. 37 On the last and greatest day of the festival Jesus
 stood and cried, saying, If any man thirst, let him
 Isa. 44. 3. 38 come unto me and drink. He who believeth on
 Joel 2. 28. me, as Scripture saith, shall prove a cistern whence
 Acts 2. 16. 39 rivers of living water shall flow. This he spake of
 the Spirit which they who believed on him were to
 receive; for the Spirit was not yet [given], be-
 40 cause Jesus was not yet glorified. Many of the
 people having heard what was spoken, said, This
 41 is certainly the Prophet. Some said, This is the
 Messiah. Others, Doth the Messiah come from
 42 Galilee? Doth not Scripture say, that the Messiah
 will be of the posterity of David, and come from
 Micah 5. 2. 43 Bethlehem, the village whence David was? Thus
 Mat. 2. 5. 44 the people were divided concerning him; and some
 of them would have seized him, but nobody laid
 hands upon him.

45 Then the officers returned to the chief priests
 46 and Pharisees, who asked them, Wherefore have
 ye not brought him? The officers answered, Never
 47 man spake like this man. The Pharisees replied,
 48 Are ye also seduced? Hath any of the rulers, or of
 49 the Pharisees, believed on him? But this populace
 50 which knoweth not the law is accursed. Nicode-
 ch. 3. 2. mus, one of themselves, (he who came to Jesus by
 Deut. 17. 8. & 19. 15. 51 night), said to them, Doth our law permit us to
 condemn any man without hearing him, and know-
 52 ing his actions? They answered him, Art thou
 also a Galilean? Search and thou wilt find, that
 53 prophets arise not out of Galilee. ¶ Then every
 VIII. man went to his own house: but Jesus went to
 the mount of Olives.

2 EARLY in the morning he returned to the people,

and all the people having come to him, he sat down
3 and taught them. Then the Scribes and the Pharisees brought to him a woman taken in adultery,
4 and having placed her in the middle, said to him, Rabbi, this woman was surprised in the act of
5 adultery. Now Moses hath commanded in the Lev. 20. 10. law that such should be stoned, but what sayest
6 thou? They said this to try him, that they might have matter for accusing him. But Jesus having stooped down, was writing with his finger upon
7 the ground. As they continued asking him, he raised himself and said to them, Let him who is Deut. 17. 7. sinless amongst you, throw the first stone at her.
8 Again having stooped down, he wrote upon the
9 ground. They hearing that, withdrew one after another, the eldest first, till Jesus was left alone with
10 the woman standing in the middle. Jesus raising himself, and seeing none but the woman, said to her, Woman, where are those thine accusers? Hath nobody passed sentence on thee? She answered,
11 Nobody, Sir. Jesus said unto her, Neither do I pass sentence on thee. Go and sin no more. 1

12 AGAIN Jesus addressed the people, saying, I am chap. 1. 4. & 9. 5. the light of the world: he who followeth me shall not walk in darkness, but shall have the light of
13 life. The Pharisees, therefore, retorted, Thou testifiest concerning thyself, thy testimony is not to be re-
14 garded. Jesus answered, Though I testify concerning myself, my testimony ought to be regarded; because I know whence I came, and whither I go.
15 As for you, ye know not whence I come, and whither I go. Ye judge from passion, I judge nobody:
16 and if I do, my judgment ought to be regarded; for I am not single, but concur with the Father
17 who sent me. It is a maxim in your law, that Deut. 17. 6. & 19. 15.

18 the concurrent testimony of two is credible. Now I am one who testify concerning myself; the Father that sent me is another who testifieth of me.

19 Then they asked him, Where is thy Father? Jesus answered, Ye know neither me nor my Father: if ye knew me, ye would know my Father also.

20 These things Jesus spake in the treasury, as he taught in the temple, and nobody seized him, his hour not being yet come.

21 Again Jesus said to them, I am going away; ye will seek me, and shall die in your sin; whither I

22 go, ye cannot come. Then said the Jews, Will he kill himself, that he saith, "Whither I go, ye can-

23 not come?" He said to them, Ye are from beneath; I am from above. Ye are of this world; I am not

24 of this world; therefore I said, Ye shall die in your sins; for if ye believe not that I am he, ye shall

25 die in your sins. They therefore asked him, Who art thou? Jesus answered, the same that I told you

26 formerly. I have many things to say of you, and to reprove in you: but he who sent me is worthy

27 of belief; and I do but publish to the world what I have learnt from him. They did not perceive

28 that he meant the Father. Jesus therefore said to them, When ye shall have raised the Son of man

on high; then ye shall know what I am; and that I do nothing of myself, and say nothing which the

29 Father hath not taught me. And he who sent me is with me. The Father hath not left me alone, be-

30 cause I always do what pleaseth him. While he spake thus, many believed on him. Jesus therefore

31 said to those Jews who believed him, If ye persist in my doctrine, ye are my disciples indeed. And

32 ye shall know the truth; and the truth shall make you free.

33 Some made answer, We are Abraham's offspring,

34 and were never enslaved to any man. How sayest thou, "Ye shall be made free?" Jesus replied, Verily verily I say unto you, whosoever commit-
35 teth sin is a slave to sin. Now the slave abideth Rom. 6. 16.
not in the family perpetually; the son abideth 2Pet. 2. 19.
36 perpetually. If, therefore, the Son make you free,
37 ye will be free indeed. I know that ye are Abraham's offspring, yet ye seek to kill me, because my
38 doctrine hath no place in you. I speak what I have seen with my Father; and ye do what ye
39 have learnt from your father. They answered, Abraham is our father. Jesus replied, If ye were Abraham's children, ye would act as Abraham
40 acted. But now ye seek to kill me, a man who have told you the truth which I received from God. Abraham acted not thus. Ye do the deeds
41 of your father. They answered, We were not born
42 of fornication. We have one Father, even God. Jesus replied, If God were your Father, ye would love me; for I proceeded, and am come from
43 God. I came not of myself. He sent me. Why do ye not understand my language? It is because
44 ye cannot bear my doctrine. The devil is your 1 John 3. 8.
father, and the desires of your father ye will gratify: he was a manslayer from the beginning: he swerved from the truth, because there is no veracity in him. When he telleth a lie, he speaketh suitably to his character; for he is a liar, and
45 the father of lying. As for me, because I speak
46 the truth, ye do not believe me. Which of you convicteth me of falsehood? And if I speak truth, 1 John 4. 6.
47 Why do ye not believe me? He who is of God regardeth God's words. Ye regard them not, because ye are not of God.
48 The Jews then answered, Have we not reason to say, Thou art a Samaritan, and hast a demon?

49 Jesus replied, I have not a demon ; but I honour
50 my Father, and ye dishonour me. As for me, I
seek not to promote my own glory, another seeketh
51 it who judgeth. Verily verily I say unto you,
Whoever keepeth my word shall never see death.
52 The Jews then said to him, Now we are certain
that thou hast a demon: Abraham is dead, and
the prophets, yet thou sayest, 'Whoever keepeth
53 my word, shall never taste death.' Art thou
greater than our father Abraham, who is dead?
The prophets also are dead, whom thinkest thou
54 thyself? Jesus answered, If I commend myself, my
commendation is nothing; it is my Father whom
55 ye call your God who commendeth me. Never-
theless ye know him not; but I know him; and
if I should say, I know him not, I should speak
falsely like you: but I know him, and keep his
56 word. Abraham your father longed to see my day,
57 and he saw and rejoiced. The Jews replied, Thou
art not yet fifty years old, and thou hast seen
58 Abraham? Jesus answered, Verily verily I say
unto you, Before Abraham was born, I am.
59 Then they took up stones to cast at him; but Je-
sus concealed himself, and went out of the temple,
passing through the midst of them.

SECTION VII.

The Cure of the Man born blind.

IX. AS he passed along, he saw a man who had
2 been born blind. And his disciples asked him,
saying, Rabbi, who sinned; this man or his parents,
3 that he was born blind? Jesus answered, Neither
this man nor his parents sinned. It was only that
the works of God might be displayed upon him.
4 I must do the work of him who sent me, while it

is day ; night cometh when no man can work.

5 While I am in the world, I am the light of the ch. 1. 9.

6 world. Having said this, he spat upon the ground, and with the clay which he made with the spittle, 7 anointed the blind man's eyes, and said to him, Go wash thine eyes in the pool of Siloam (which signifieth sent.) He went therefore and washed them, and returned seeing.

8 Then the neighbours, and they who had before seen him blind, said, Is not this he who sat and 9 begged? Some said, It is he; others, He is like him, 10 He said, I am he. They asked him then, How 11 didst thou receive thy sight? He answered, A man called Jesus, made clay and anointed mine eyes, and said to me, 'Go to the pool of Siloam and wash 'thine eyes.' I went accordingly and washed them, 12 and saw. Then they asked him, Where is he? He answered, I know not.

13 Then they brought him who had been blind to 14 the Pharisees: (now it was on a Sabbath that Jesus made the clay and gave him his sight.) The Pharisees likewise therefore asked him, how he had received his sight. He answered, He put clay on mine eyes, and I washed them, and now see. 16 Upon this some of the Pharisees said, This man is not from God, for he observeth not the Sabbath. Others said, How can one that is a sinner perform such miracles? And they were divided among 17 themselves. Again they asked the man who had been blind, What sayest thou of him for giving thee sight? He answered, He is a Prophet.

18 But the Jews believed not that the man had been 19 blind, and had received his sight, until they called his parents and asked them, Do ye say that this is your son who was born blind? How then doth he 20 now see? His parents answered, We know that this

is our son, and that he was born blind ; but how
21 he now seeth we know not. He is of age, ask him ;
22 he will answer for himself. His parents spoke thus,
because they feared the Jews : for the Jews had
already determined, that whosoever acknowledged
Jesus to be the Messiah should be expelled the Sy-
23 nagogue. For this reason his parents said, " He is
" of age ; ask him."

24 A second time, therefore, they called the man
who had been born blind, and said to him, Give
glory to God ; we know that this man is a sinner.
25 He replied, Whether he be a sinner, I know not :
one thing I know, that I was blind, and now see.
26 They said to him again, What did he to thee ? How
27 did he make thee see ? He answered, I told you
before, did ye not hear ? Why would ye hear it re-
28 peated ? Will ye also be his disciples ? Then they
reviled him and said, Thou art his disciple. As
29 for us, we are disciples of Moses. We know that
God spake to Moses ; as for this man, we know
30 not whence he is. The man replied, This is sur-
prising that ye know not whence he is, although he
Ps. 66. 18. 31 hath given me sight. We know that God heareth
not sinners ; but if any man worship God, and obey
32 him, that man he heareth. Never was it heard be-
fore that any man gave sight to one born blind.
33 If this man were not from God, he could do
34 nothing. They replied, Thou wast altogether born
in sins, and dost thou teach us ? And they cast him
out.

35 Jesus heard that they had cast him out, and hav-
ing met him, said to him, Dost thou believe on the
36 Son of God ? He answered, Who is he, Sir, that I
37 may believe on him ? Jesus said to him, Not only
hast thou seen him ; but it is he who talketh with
38 thee. And he cried, Master, I believe and threw

39 himself prostrate before him. And Jesus said,
 For judgment am I come into this world, that they
 who see not may see ; and they who see, may be-
 40 come blind. Some Pharisees, who were present,
 41 hearing this, said to him, Are we also blind? Je-
 sus answered, If ye were blind, ye would not have
 sin ; but ye say, ‘ We see,’ therefore your sin re-
 maineth.

X. Verily verily I say unto you, he who entereth
 not by the door into the sheep-fold, but climbeth
 2 over the fence, is a thief and a robber. The shep-
 3 herd always entereth by the door. To him the
 door-keeper openeth, and the sheep obey his voice.
 His own sheep he calleth by name, and leadeth out.
 4 And having put out his sheep, he walketh before
 them, and they follow him, because they know his
 5 voice. They will not follow a stranger, but flee
 from him, because they know not the voice of
 6 strangers. Jesus addressed this similitude to them,
 but they did not comprehend what he said.
 7 He therefore added, Verily verily I say unto you, I
 8 am the door of the fold. All who have entered
 [in another manner] are thieves and robbers, but
 9 the sheep obeyed them not. I am the door : such
 as enter by me shall be safe : they shall go in and
 10 out, and find pasture. The thief cometh only to
 steal, to slay, and to destroy. I am come that they
 may have life, and more than life.

11 I am the good shepherd. The good shepherd 1.2. 40. 11.
 12 giveth his life for the sheep. The hireling, who is Ezek. 34. 23
 not the shepherd, and to whom the sheep do no not & 37. 24.
 belong, when he seeth the wolf coming, abandoneth
 the sheep and fleeth : and the wolf teareth some and
 13 disperseth the flock. The hireling fleeth, because
 14 he is a hireling, and careth not for the sheep. I
 am the good shepherd. I both know my own, and Mat. 11. 27.

Lu. 10. 22. 15 am known by them ; (even as the Father knoweth
me, and I know the Father ;) and I give my life
16 for the sheep. I have other sheep besides, which
are not of this fold. Them I must also bring ; and
they will obey my voice ; and there shall be one
Isa. 53. 7. 17 flock, one shepherd. For this the Father loveth me,
because I give my life to be afterwards resumed.
18 No one forceth it from me ; but I give it of my-
self. I have power to give it, and I have power to
resume it. This commission I have received from
Acts 2. 24. my Father.

19 Again there was a division among the Jews oc-
20 casioned by this discourse. Many of them said, He
hath a demon, and is mad, why do ye hear him ?
21 Others said, These are not the words of a demoniac.
Can a demon give sight to the blind ?

1 Mac. 4. 59. 22 ONCE when they were celebrating the feast of the
23 dedication at Jerusalem, it being winter ; as Jesus
walked in the temple in Solomon's portico, the Jews
surrounding him, said to him, How long wilt thou
24 keep us in suspense ? If thou be the Messiah, tell us
25 plainly. Jesus answered, I said to you, but ye be-
lieved not ; ' the works which I do in my Father's
26 ' name testify of me.' As for you, ye believe not,
27 because ye are not of my sheep. ' My sheep,' as I
told you, ' obey my voice ;' I know them, and they
28 follow me. Besides, I give them eternal life ; and
they shall never perish, neither shall any one wrest
29 them out of my hands. My Father, who gave
them me, is greater than all ; and none can wrest
30 them out of my Father's hand. I and the Father
are one.

31 Then the Jews again took up stones to stone him.
Jesus said to them, Many good works I have shown
you from my Father ; for which of those works do
33 ye stone me ? The Jews answered, For a good work

we do not stone thee ; but for blasphemy, because
 34 thou, being man, makest thyself God. Jesus re-
 plied, Is it not written in your law, “ I said, Ye
 35 “ are gods ?” If the law styled them gods to whom Ps. 82. 6.
 the word of God was addressed, and if the language
 36 of Scripture is unexceptionable, do ye charge him
 with blasphemy whom the Father hath consecrated
 his Apostle to the world, for calling himself his Son?
 37 If I do not the works of my Father, believe me not.
 38 But if I do, though ye believe not me, believe the
 works, that ye may know and believe that the Fa-
 ther is in me, and I am in him.

39 Thereupon they attempted again to seize him ;
 40 but he escaped out of their hands, and retired again
 towards the Jordan, and abode in the place where
 41 John first baptized. And many resorted to him,
 who said, John indeed wrought no miracle ; but all
 42 that John spake of this man is true. And many
 believed on him there.

SECTION VIII.

Lazarus raised from the Dead.

XI. NOW one Lazarus of Bethany, the village of
 2 Mary and her sister Martha, was sick. (It was ch. 12. 3.
 that Mary who anointed the Lord with balsam, and
 wiped his feet with her hair, whose brother Lazarus
 3 was sick.) The sisters therefore sent to tell Jesus :
 4 Master, lo, he whom thou lovest is sick. Jesus
 hearing it, said, This sickness will not prove fatal,
 but conduce to the glory of God, that the Son of
 5 God may be glorified thereby. Now Jesus loved
 6 Martha, and her sister, and Lazarus. Having then
 heard that he was sick, Jesus stayed two days in the
 place where he was.

7 Afterwards he said to the disciples, Let us return

8 to Judea. The disciples answered, Rabbi, but very lately the Jews would have stoned thee, and
 9 wouldest thou return thither? Jesus replied, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth
 10 the light of this world : but if he walk in the night, 11 he stumbleth ; because there is no light. Having spoken thus, he added, Our friend Lazarus sleepeth ;
 12 but I go to wake him. Then said his disciples, 13 Master, if he sleep, he will recover. Jesus spake of his death ; but they thought that he spoke of the
 14 repose of sleep. Then Jesus told them plainly, La- 15 zarus is dead. And on your account I am glad that I was not there, that ye may believe ; but let
 16 us go to him. Then Thomas *, that is Didymus †, said to his fellow-disciples, Let us also go, that we may die with him.

17 When Jesus came, he found that Lazarus had
 18 been already four days in the tomb. (Now Bethany being about fifteen furlongs ‡ from Jerusalem,) 19 many of the Jews came to Martha and Mary to
 20 comfort them on the death of their brother. Martha, having heard that Jesus was coming, went and
 21 met him ; but Mary remained in the house. Then Martha said to Jesus, Master, if thou hadst been
 22 here, my brother had not died. But I know that even now, whatsoever thou shalt ask of God, God
 23 will give thee. Jesus said to her, Thy brother shall
 24 rise again. Martha replied, I know that he will
 25 rise again at the resurrection on the last day. Jesus said to her, I am the resurrection and the life. He who believeth on me, though he were dead, shall
 26 live ; and no man who liveth and believeth on me,

Lu. 14. 14.
 ch. 5. 29.
 & 6. 40.

* *Thomas* in Chaldee, and
 nify *twin*.

† *Didymus* in Greek, both sig-
 ‡ Near two miles.

27 shall ever die. Believest thou this? She answered,
Yes, Master, I believe that thou art the Messiah,
the Son of God, he who cometh into the world.
28 Having said this, she went and called Mary her
sister, whispering her, The Teacher is come, and
29 calleth for thee. When Mary heard this, she in-
30 stantly rose and went to him. Now Jesus had not
yet entered the village, but was in the place where
31 Martha met him. The Jews then, who were con-
doling with Mary in the house, when they saw that
she arose hastily, and went out, followed her, say-
32 ing, She is going to the tomb to weep there. Mary
being come to the place where Jesus was, and see-
ing him, threw herself at his feet, saying, Hadst
thou been here, Master, my brother had not died.
33 When Jesus saw her weeping, and the Jews weep-
ing who came with her, he groaned deeply, and was
34 troubled, and said, Where have ye laid him? They
35 answered, Master, come and see. Jesus wept. The
37 Jews therefore said, Mark how he loved him. But ch. 9. 1.
some of them said, Could not he who gave sight to
the blind man, have even prevented this man's
38 death? Jesus therefore again groaning, came to the
monument. It was a cave, the entrance whereof
39 was shut up with a stone. Jesus said, Remove the
stone. Martha, the sister of the deceased, answer-
ed, Sir, by this time the smell is offensive, for this
40 is the fourth day. Jesus replied, Said I not unto
thee, 'If thou believe, thou shalt see the glory of
41 'God?' Then they removed the stone. And Jesus
lifting up his eyes, said, Father, I thank thee that
42 thou hast heard me. As for me, I know that thou
hearest me always; but I speak for the people's
sake who surround me, that they may believe that
43 thou hast sent me. After these words, raising his
44 voice, he cried, Lazarus, come forth. And he who

had been dead came forth, bound hand and foot with fillets, and his face wrapped in a handkerchief. Jesus said to them, Unbind him, and let him go.
45 Many therefore of the Jews who had come to Mary,
46 and seen what Jesus did, believed on him. But some of them repaired to the Pharisees, and told them what Jesus had done.

47 Whereupon the chief priests and the Pharisees assembled the sanhedrim, and said, What are we
48 doing? for this man worketh many miracles. If we let him go on thus, every body will believe on him, and the Romans will come and destroy both
ch. 18. 14. 49 our place and nation. One of them, named Caia-
phas, who was high priest that year, said to them,
50 Ye are utterly at a loss, and do not consider, that it is better for us that one man die for the people,
51 than that the whole nation be ruined. This he spake, not of himself, but being high priest that year, he prophesied that Jesus should die for the
52 nation; and not for that nation only, but that he should assemble, into one body, the dispersed child-
53 ren of God. From that day, therefore, they con-
54 certed how they might destroy him. For this reason Jesus appeared no longer publicly among the Jews, but retired to the country, near the desert, to a city called Ephraim, and continued there with his disciples.

55 Meantime the Jewish passover approached, and many went to Jerusalem from the country, before
56 the passover, to purify themselves. These enquired after Jesus, and said one to another, as they stood in the temple, What think ye? Will he not come
57 to the festival? Now the chief priests and the Pharisees had issued an order, that whosoever knew where he was, should discover it, that they might apprehend him.

XII. Six days before the passover Jesus came to Bethany, where Lazarus was, whom he had raised from the dead. There they made him a supper, and Martha served : but Lazarus was one of those who were at table with him. Then Mary taking a pound of the balsam of spikenard, which was very valuable, anointed the feet of Jesus, and wiped them with her hair, so that the house was filled with the odour of the balsam. Whereupon one of his disciples, Judas Iscariot, Simon's son, who was to betray him, said, Why was not this balsam sold for three hundred denarii *, which might have been given to the poor ? This he said, not that he cared for the poor, but because he was a thief, and had the purse, and carried what was put therein. Then Jesus said, Let her alone. She hath reserved this to embalm me against the day of my burial. For ye will always have the poor amongst you ; but me ye will not always have.

9 A great number of the Jews, knowing where he was, flocked thither, not on account of Jesus only, but likewise to see Lazarus whom he had raised from the dead. The chief priests therefore determined to kill Lazarus also ; because he proved the occasion that many Jews forsook them, and believed on Jesus.

SECTION IX.

The Entry into Jerusalem.

12 ON the morrow a great multitude who were come to the festival, hearing that Jesus was on the road to Jerusalem, took branches of palm-trees, and went to meet him, crying, Hosanna †, blessed be

Mat. 26. 6.
Mar. 14. 3.
ch. 11. 2.

Mat. 21. 6.
Mar. 11. 7.
Lu. 19. 35.

Israel's King who cometh in the name of the Lord *.

14 Now Jesus having found a young ass, was riding
 Zech. 9. 9. 15 thereon, agreeably to what is written, "Fear not,
 "daughter of Sion; behold thy King cometh, sit-
 16 "ting on an as's colt." These things the disciples
 did not understand at first; but after Jesus was
 glorified, they remembered that thus it had been
 written concerning him, and that thus they had
 17 done unto him. And the people who had been
 present attested that he called Lazarus out of the
 18 tomb, and raised him from the dead. It was the
 rumour that he had wrought this miracle, which
 19 made the people crowd to meet him. The Phari-
 scees therefore said among themselves, Are ye not
 sensible that ye have no influence? Behold the world
 is gone after him.

20 Now among those who came to worship at the
 21 festival, there were some Greeks. These applied to
 Philip of Bethsaida in Galilee, making this request,
 22 Sir, we wish to see Jesus. Philip went and told
 Andrew: then Andrew and Philip told Jesus.

23 Jesus answered them, saying, The time is come
 24 when the Son of man must be glorified. Verily
 verily I say unto you, when a grain of wheat is
 thrown into the ground, unless it die, it remaineth
 Mat. 10. 39. 25 single; but if it die, it becometh very fruitful. He
 & 26. 25. who loveth his life, shall lose it; and he who hat-
 Mar. 8. 35. eth his life in this world, shall preserve it eternally
 Luke 9. 24. & 17. 33. 26 in the next. Would any man serve me, let him
 follow me; and where I am, there shall my servant
 also be. If any man serve me, my Father will re-
 ward him.

27 Now is my soul troubled, and what shall I say?
 [Shall I say] 'Father, save me from this hour?'

But I came on purpose for this hour. Father, glo-
 28 rify thy name. Then came a voice from heaven,
 which said, I have both glorified, and will again
 29 glorify it. The people present heard the sound, and
 said, It thundered: others said, An angel spake to
 30 him. Jesus said, This voice came not for my
 31 sake, but for yours. Now must this world be judg-
 ed. Now must the prince of this world be cast
 32 out. As for me, when I shall be lifted up from the
 33 earth, I will draw all men to myself. This he said
 34 alluding to the death which he was to suffer. The
 people answered, We have learnt from the law that Ps. 110. 4.
 the Messiah will live for ever. How sayest thou Ezek. 37. 25
 35 then, that the Son of man must be lifted up? Who
 is this the Son of man? Jesus said to them, Yet a lit-
 tle while the light continueth with you; walk, while
 ye have it, lest darkness overtake you: for he that
 walketh in darkness knoweth not whither he goeth.
 36 Confide in the light, while ye enjoy it, that ye may
 be sons of light. Having spoken these words, he
 withdrew himself privately from them.
 37 But though he had performed so many miracles
 38 before them, they believed not on him; so that the
 word of the Prophet Isaiah was verified, "Lord, Isa. 53. 1.
 "who hath believed our report?" and "To whom Rom. 10. 1.
 39 "is the arm of the Lord* discovered?" For this
 reason they could not believe; Isaiah having said
 40 also, "He hath blinded their eyes and blunted their Isa. 6. 9.
 "understanding, that they might not see with their Mat. 13. 14.
 "eyes, comprehend with their understanding, and Mar. 4. 12.
 41 "repent, that I might reclaim them." These Luke 8. 10.
 things said Isaiah, when he saw his glory and spake Acts 28. 26.
 42 concerning him. Nevertheless there were several Rom. 11. 8.
 even of the magistrates who believed on him, but,

* Jehovah.

ch. 5. 44. 43 for fear of the Pharisees, did not avow it, lest they should be expelled the synagogue: for they preferred the approbation of men to the approbation of God.

44 Then Jesus raising his voice, said, He who believeth on me, it is not on me he believeth, but on
 45 him who sent me. And he who beholdeth me, be-
 ch. 1. 4. 46 holdeth him who sent me. I am come a light into the world, that whosoever believeth on me, may not
 47 remain in darkness. And if any man hear my words, but do not observe them; it is not I who condemn him: for I came, not to condemn the
 ch. 3. 17. 48 world, but to save the world. He who despiseth
 Mar. 16. 16. me, and rejecteth my instructions, hath what condemneth him. The doctrine which I have taught
 49 will condemn him at the last day. For I have not said any thing from myself; but the Father who sent me, hath commanded me what I should en-
 50 join, and what I should teach. And I know that his commandment is eternal life. Whatever therefore I say, I speak as the Father hath given me in charge.

Mat. 26. 2. XIII. JESUS having, before the feast of the passover,
 Mar. 14. 1. perceived that his time to remove out of this world
 Luke 22. 1. to his Father was come, and having loved his own who were in the world, loved them to the last.
 2 Now while they were at supper (the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray him), Jesus, though he knew that the Father had subjected every thing to him, and that he came from God, and was returning to
 4 God; arose from supper, and laying aside his mantle, girt himself about with a towel. Then he poured water into the bason, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.

6 When he came to Simon Peter, Peter said to
7 him, Master, wouldst thou wash my feet? Jesus answered, At present thou dost not comprehend what
8 I am doing ; but thou shalt know hereafter. Peter replied, Thou shalt never wash my feet. Jesus answered, Unless I wash thee, thou canst have no part
9 with me. Simon Peter said to him, Master, not my feet only then, but also my hands and my head.
10 Jesus replied, He who hath been bathing, needeth only to wash his feet ; the rest of his body being
11 clean. Ye are clean, but not all. For he knew who would betray him ; therefore he said, ye are not all clean.

12 After he had washed their feet, he put on his mantle, and replacing himself at the table, said to them, Do ye understand what I have been doing to
13 you? Ye call me the Teacher, and the Master ;
14 and ye say right : for so I am. If I then, the Master and the Teacher, have washed your feet, ye also
15 ought to wash one another's feet. For I have given you an example that ye should do as I have done
16 unto you. Verily verily I say unto you, the ser-
17 vant is not greater than his master, nor the apostle
18 greater than he who sendeth him. Happy are ye who know these things, provided ye practise them.

18 I speak not of you all. I know whom I have chosen ; but that Scripture must be fulfilled, " He

Mat. 10. 24.
Luke 6. 40.
ch. 15. 20.

" that eateth at my table hath lifted his heel against

19 " me." I tell you this now before it happen, that when it happeneth, ye may believe that I am the

20 person. Verily verily I say unto you, He that receiveth whomsoever I send, receiveth me ; and he that receiveth me, receiveth him who sent me.

Mat. 10. 40.
Lu. 10. 16.

21 After uttering these words Jesus was troubled in spirit, and declared, saying, Verily verily I say unto
22 to you, that one of you will betray me. Then the

Mat. 26. 21.
Mar. 14. 18.
Lu. 22. 21.

disciples looked one upon another, doubting of
 23 whom he spake. Now one of his disciples, one
 whom Jesus loved, was lying close to his breast :
 24 Simon Peter therefore beckoned to him to enquire
 25 whom he meant. He then reclining on Jesus' bo-
 26 som, said to him, Master, who is it? Jesus answer-
 ed, It is he to whom I shall give this morsel, after
 I have dipped it. And having dipped the morsel,
 27 he gave it to Judas Iscariot, Simon's son. After
 28 receiving the morsel, Satan entered into him. Then
 Jesus said to him, What thou dost, do quickly.
 But none at the table knew why he gave him this
 29 order. Some imagined because Judas had the
 purse, that Jesus had signified to him to buy neces-
 saries for the festival, or to give something to the
 30 poor. When Judas had taken the morsel, he im-
 mediately went out : and it was night.

31 When he was gone, Jesus said, 'The Son of man is
 32 now glorified, and God is glorified by him. If God
 be glorified by him, God also will glorify him by
 33 himself, and that without delay. My children, I
 have now but a little time to be with you. Ye
 will seek me ; and what I said to the Jews, " Whi-
 " ther I go, ye cannot come," I say at present to
 34 you. A new commandment I give you, that ye
 love one another ; that, as I have loved you, ye also
 35 love one another. By this shall all men know that
 ye are my disciples, if ye have love one to another.

36 Simon Peter said to him, Master, whither art
 thou going? Jesus answered him, Whither I am
 going, thou canst not follow me now, but afterwards
 37 thou shalt follow me. Peter replied, Master, why
 cannot I follow thee presently? I will lay down my
 38 life for thy sake. Jesus answered him, Wilt thou
 lay down thy life for my sake? Verily verily I say

ch. 7. 34.
 ch. 15. 12. 17

Eph. 5. 2.

Mat. 26. 34.
 Mar. 14. 30.
 Lu. 22. 33.

unto thee, the cock shall not crow, until thou hast disowned me thrice.

SECTION X.

Consolation to the Disciples.

XIV. LET not your heart be troubled; believe on
 2 God and believe on me. In my Father's house are
 many mansions. If it were otherwise I would have
 3 told you. I go to prepare a place for you: and
 after I shall have gone and prepared a place for
 you; I will return and take you with me, that
 4 where I am, ye also may be. And whither I am
 5 going ye know, and the way ye know. Thomas
 said to him, Master, we know not whither thou art
 6 going. How then can we know the way? Jesus
 answered, I am the way, and the truth, and the
 life: no man cometh unto the Father but by me.
 7 Had ye known me, ye would have known my Fa-
 ther also; and henceforth ye know him, and have
 seen him.
 8 Philip said unto him, Master show us the Father,
 9 and it sufficeth us. Jesus replied, Have I been
 with you so long, and dost thou not yet know me,
 Philip? He that hath seen me, hath seen the Fa-
 ther. How sayest thou then, "Show us the Fa-
 10 ther?" Dost thou not believe that I am in the
 Father, and the Father is in me? The words which
 I speak to you proceed not from myself: as to the
 works, it is the Father dwelling in me who doth
 11 them. Believe that I am in the Father, and the
 Father is in me; if not on my testimony, be con-
 12 vinced by the works themselves. Verily verily I
 say unto you, He who believeth on me shall him-
 self do such works as I do; nay, even greater than
 13 these he shall do; because I go to my Father, and

- will do whatsoever ye shall ask in my name.
- Mat. 7. 7. 14 That the Father may be glorified in the Son, what-
& 21. 22. soever ye shall ask in my name, I will do.
- Mar. 11. 23. 15. If ye love me, keep my commandments; and I
ch. 16. 23. will entreat the Father, and he will give you ano-
17 ther Monitor to continue with you for ever, even
the Spirit of truth, whom the world cannot receive,
because it neither seeth him, nor knoweth him;
but ye shall know him, because he will abide with
18 you, and be in you. I will not leave you orphans;
19 I will not return unto you. Yet a little while, and
the world shall see me no more; but ye shall see
20 me; because I shall live, ye also shall live. On
that day ye shall know that I am in my Father,
21 and ye are in me, and I am in you. He that hath
my commandments and keepeth them, he it is who
loveth me; and he who loveth me will be loved of
my Father, and I will love him, and discover my-
22 self unto him. Judas (not Iscariot) said to him,
Master, wherefore wilt thou discover thyself to us,
23 and not unto the world? Jesus answering, said unto
him, If a man love me, he will observe my word;
and my Father will love him; and we will come
24 to him and dwell with him. He who loveth me
not, disregardeth my words; yet the word which
ye hear is not mine, but the Father's who sent me.
25. I tell you these things while I remain with you.
But the Monitor, the Holy Spirit, whom the Father
will send in my name; he will teach you all things,
27 and remind you of all that I have told you. Peace
I leave you, my peace I give you; not as the world
giveth, do I give unto you. Be not disheartened,
28 be not intimidated. Ye have heard me say, 'I go
' away, and will return to you.' If ye loved me, ye
would rejoice that I go to the Father; because my
29 Father is greater than I. This I tell you now be-

fore it happen, that when it happeneth, ye may believe. I shall not henceforth have much conversation with you; for the prince of the world is coming, though he will find nothing in me; but this must be, that the world may know that I love the Father, and do whatsoever he commandeth me. Arise, let us go hence.

XV. I AM the true vine, and my Father is the vine dresser. Every barren branch in me he loppeth off: every fruitful branch he cleaneth by pruning, to render it more fruitful. As for you, ye are already ch. 13. 10. clean by means of the instructions I have given you. Abide in me, and I will abide in you: as the branch cannot bear fruit of itself, unless it adhere to the vine; no more can ye, unless ye adhere to me. I am the vine; ye are the branches. He who abideth in me, and in whom I abide, produceth much fruit: for severed from me ye can do nothing. If any man adhere not to me, he is cast forth like the branch which is withered. Such branches are gathered for fuel and burnt. If ye abide by me, and my words abide in you, ye may ask what ye will, and it shall be granted you.

8 Herein is my Father glorified, that ye produce much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue in my love. If ye keep my commandments, ye shall continue in my love; as I have kept my Father's commandments, and continue in his love.

11 I have given you these admonitions, that I may continue to have joy in you, and that your joy may be complete: this is my commandment, that ye love ch. 13. 34. one another, as I have loved you. Greater love Eph. 5. 2. hath not any man than this, to lay down his life for 1 Th. 4. 9. his friends. Ye are my friends, if ye do whatever I command you. Henceforth I call not you servants;

for the servant knoweth not what his master will do ; but I have named you friends : for whatever I have learnt from my Father, I have imparted unto you, It is not you who have chosen me ; but it is I who have chosen you, and ordained you to go and bear fruit, fruit which will prove permanent, that the Father may give you whatsoever ye shall ask him in my name.

17 This I command you, that ye love one another. If the world hate you, consider that it hated me before it hated you. If ye were of the world, the world would love its own. But because ye are not of the world, I having selected you from the world, the world hateth you. Remember what I said to you, ‘ The servant is not greater than his master.’ If they have persecuted me, they will also persecute you ; if they have observed my word, they will also observe yours. But all this treatment they will give you, on my account, because they know not him who sent me. If I had not come and spoken unto them, they had not had sin ; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them such works as none other ever did, they had not had sin ; but now they have seen them, and yet hated both me and my Father. Thus they verify that passage in their law, “ They hated me without cause.”

26 But when the Monitor is come whom I will send you from the Father, the Spirit of truth who proceedeth from the Father, he will testify concerning me. And ye also will testify, because ye have been with me from the beginning.

XVI. These things I tell you, that ye may not be ensnared. They will expel you the synagogue ; nay, the time is coming, when whosoever killeth you

3 will think he offereth sacrifice to God. And these
things they will do, because they know not the Fa-
4 ther nor me. These things I now warn you of,
that when the time shall come, ye may remember
that I mentioned them to you. I did not indeed
mention them at the beginning, because I was with
5 you myself. And now that I go to him who sent
me, none of you asketh me, ‘ Whither goest thou?’
6 But because of those things which I have foretold
you, ye are overwhelmed with grief.

7 Nevertheless I tell you the truth; it is for your
good that I depart; for if I do not depart, the Mo-
nitor will not come to you; but if I go away, I will
8 send him to you. And when he is come, he will
convince the world concerning sin, and concerning
9 righteousness, and concerning judgment: concern-
10 ing sin, because they believe not on me; concerning
righteousness, because I go to my Father, and ye see
11 me no longer; concerning judgment, because the
prince of this world is judged.

12 I have many things still to tell you, but ye can-
13 not yet bear them. But when the Spirit of truth is
come, he will conduct you into all the truth: for
his words will not proceed from himself; but what-
soever he shall have heard, he will speak, and show
14 you things to come. He will glorify me: for he
will receive of mine what he shall communicate to
15 you. Whatsoever is the Father’s is mine; there-
fore I say that he will receive of mine to communi-
cate to you.

16 Within a little while ye shall not see me; a little
while after ye shall see me; because I go to the Fa-
17 ther. Some of his disciples said among themselves,
What meaneth he by this, “ Within a little while
“ ye shall not see me; a little while after ye shall
18 “ see me; because I go to the Father?” What

meaneth this little while of which he speaketh?

ch. 14. 13.

19 We do not comprehend it. Jesus perceiving that they were desirous to ask him, said to them, Do ye enquire amongst yourselves about this that I said, “ Within a little while ye shall not see me ; a little
20 “ while after ye shall see me ? ” Verily verily I say unto you, ye will weep and lament, but the world will rejoice : ye will be sorrowful ; but your sorrow
21 shall be turned into joy. A woman in travail hath sorrow, because her hour is come. But when her son is born, she remembereth her anguish no longer, for joy that she hath brought a man into the world.
22 So ye at present are in grief ; but I will visit you again, and your hearts shall be joyful, and none
23 shall rob you of your joy. On that day ye will put no questions to me. Verily verily I say unto you, whatsoever ye shall ask the Father in my name, he
24 will give you. Hitherto ye have asked nothing in my name ; ask and ye shall receive, that your joy may be complete.

25 These things I have spoken to you in figures ; the time approacheth when I shall no more discourse to you in figures, but instruct you plainly
26 concerning the Father. Then ye will ask in my name, and I say not that I will entreat the Father
27 for you : for the Father himself loveth you, because ye love me and believe that I came from God.
28 From the presence of the Father I came into the world. Again I leave the world and return to the
29 Father. His disciples replied, Now indeed thou
30 speakest plainly, and without a figure. Now we are convinced that thou knowest all things, and needest not that any should put questions to thee. By this we believe that thou camest forth from God.

Mat. 26. 31.

Mar. 14. 27.

31 Jesus answered them, Do ye now believe ? Behold
32 the time cometh, or rather is come, when ye shall

disperse, every one to his own, and shall leave me alone ; yet I am not alone, because the Father is
33 with me. These things I have spoken unto you, that in me ye may have peace. In the world ye shall have tribulation. But take courage ; I have overcome the world.

XVII. WHEN Jesus had ended this discourse, he said, lifting up his eyes to heaven, Father, the hour is come ; glorify thy Son, that thy Son also may
2 glorify thee ; that being endowed by thee with Mat. 28. 18. authority over all men, he may bestow eternal life
3 on all those whom thou hast given him. Now this is the life eternal, to know thee the only true God,
4 and Jesus the Messiah thy apostle. I have glorified thee upon the earth ; I have finished the work
5 which thou gavest me to do. And now, Father, glorify thou me in thine own presence with that glory which I enjoyed with thee before the world was.

6 I have made known thy name to the men whom thou hast given me out of the world. They were thine ; and thou gavest them me ; and they have
7 kept thy word. Whatsoever thou hast given me, 8 they now know to have come from thee ; and that thou hast imparted unto me the doctrine which I have imparted unto them. They have received it [as ch. 16. 27. such], knowing for certain, that I came forth from
9 thee, and am commissioned by thee. It is for them that I pray. I pray not for the world, but for those whom thou hast given me, because they
10 are thine. And all mine are thine, and thine mine,
11 and I am glorified in them. I continue no longer in the world ; but these continue in the world, and I come to thee. Holy Father, preserve them in thy name which thou hast given me, that they may
12 be one as we are. While I was with them in the

ch. 18. 9.

world, I kept them in thy name ; those whom thou hast given me I have preserved. None of them is lost except the son of perdition, as the Scripture foretold. But now that I am coming to thee, I speak these things in the world, that their joy in me may be complete. I have delivered thy word to them, and the world hateth them, because they are not of the world, even as I am not of the world.

15 I do not pray thee to remove them out of the world,
16 but to preserve them from evil. Of the world they
17 are not, as I am not of the world. Consecrate
18 them by the truth ; thy word is the truth. As
thou hast made me thy apostle to the world, I have
19 made them my apostles to the world. And I con-
secrate myself for them, that they may be conse-
crated through the truth.

20 Nor do I pray for these alone, but for those also
who shall believe on me through their teaching ;
21 that all may be one ; that as thou Father art in me,
and I am in thee, they also may be one in us, that
22 the world may believe that thou hast sent me ; and
that I have given them the glory which thou gavest
23 me, that they may be one as we are one ; I in
them, and thou in me, that their union may be per-
fected, and that the world may know that thou hast
sent me, and that thou lovest them, as thou lovest

ch. 12. 26.

24 me. Father, I would that where I shall be, those
whom thou hast given me may be with me, that
they may behold my glory which thou hast given
me, because thou lovedst me before the formation
25 of the world. Righteous Father, though the world
knoweth not thee, I know thee ; and these know
26 that I have thy commission. And to them I have
communicated, and will communicate, thy name,
that I being in them, they may share in the love
wherewith thou lovest me.

SECTION XI.

The Crucifixion.

XVIII. WHEN Jesus had spoken these words, he passed with his disciples over the brook Kidron, where was a garden, into which he entered and his
 2 disciples. Now Judas who betrayed him knew the place, because Jesus often resorted thither with his
 3 disciples. Then Judas having gotten the cohort *, Mat. 26. 47. Mar. 14. 49. Lu. 22. 47. and officers from the chief priests and the Pharisees, came thither with lanterns and torches, and arms.
 4 But Jesus, who knew all that was coming upon him, went forth and said to them, Whom seek ye? They answered him, Jesus the Nazarene. Jesus replied, I am he. Now Judas who betrayed him was with
 6 them. He had no sooner said to them, "I am he," then they going backwards fell to the ground.
 7 He therefore asked them again, Whom seek ye? They said, Jesus the Nazarene. Jesus answered, I have told you that I am he. If, therefore, ye seek ch. 17. 12.
 9 me, let these go away. Thus was that which he had spoken verified, "Of those whom thou gavest
 10 "me I have lost none." Then Simon Peter, who had a sword, drew it, and smote the high priest's servant, and cut off his right ear. Now the ser-
 11 vant's name was Malchus. Jesus then said to Peter, Put up the sword into the scabbard. Shall I not drink the cup which the Father hath given me?
 12 Then the cohort † and their commander, and the
 13 Jewish officers, apprehended Jesus; and having bound him, brought him first to Annas, because he was father-in-law to Caiaphas who was high priest
 14 that year. Now it was Caiaphas who had said in ch. 11. 50.

* A Roman troop of soldiers, containing about five hundred.

† Ibid.

council to the Jews, "It is expedient that one man
"die for the people."

Mat. 26. 58. 15
Mar. 14. 54.
Lu. 22. 54.

Meantime Simon Peter and another disciple followed Jesus. That disciple being known to the high priest, entered his court-yard with Jesus. But
16 Peter stood without at the door. Therefore the other disciple who was known to the high priest, went out and spoke to the portress, and brought in
17 Peter. Then this maid the portress, said to Peter, Art not thou also one of this man's disciples? He
18 answered, I am not. Now the servants and the officers stood near a fire which they had made, because it was cold, and warmed themselves. And Peter was standing with them and warming himself.

19 Then the high priest interrogated Jesus concerning his disciples and his doctrine. Jesus answered, I spake openly to the world; I always taught
20 in the synagogues and in the temple, whither the Jews constantly resort. I said nothing in secret.
21 Why examinest thou me? Examine them who
22 heard me teach. They know what I said. When he had spoken thus, one of the officers who attended gave him a blow and said, Answerest thou thus the
23 high priest? Jesus replied, If I have spoken amiss, show wherein it is amiss; if well, why smitest thou
24 me? Now Annas had sent him bound to Caiaphas the high priest.

Mat. 26. 57. 24
Mar. 14. 53.

Mat. 26. 69. 25
Mar. 14. 67.
Lu. 22. 55.

25 As Peter stood warming himself, they asked him,
26 Art not thou also one of his disciples? He denied it and said, I am not. One of the servants of the high priest, a kinsman to him whose ear Peter had cut off, said, Did not I see thee in the garden with
27 him? Peter denied again, and immediately the cock crew.

Mat. 27. 1. 28
Mar. 15. 1.

28 THEN they led Jesus from the house of Caiaphas

to the pretorium *: it was now morning; but the Jews entered not the pretorium †, lest they should be defiled, and so not in a condition to eat the passover. Pilate, therefore, went out to them and said, Of what do ye accuse this man? They answered, If he were not a criminal, we would not have delivered him to thee. Pilate, therefore, said, Take him yourselves then, and judge him according to your law. The Jews replied, We are not permitted to put any man to death. And thus what Jesus had spoken, signifying what death he should die, was accomplished. Luke 23. 1.
Acts 10. 28.
& 11. 3.

33 Then Pilate returned to the pretorium ‡, and having called Jesus, said to him, Thou art the King of the Jews? Jesus answered, Sayest thou this of thyself; or did others tell thee so concerning me? Mat. 27. 11.
Mar. 15. 2.
Luke 2. 38.

34 of the Jews? Jesus answered, Sayest thou this of thyself; or did others tell thee so concerning me?

35 Pilate replied, Am I a Jew? Thine own nation, yea the chief priests have delivered thee to me.

36 What hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my adherents would have sought to prevent my falling into the hands of the Jews; but my kingdom is not hence. Pilate thereupon said, Thou art king then? Jesus answered, Thou sayest that I am king. For this I was born; and for this I came into the world, to give testimony to the truth. Whosoever is of the truth, hearkeneth to me. Pilate asked him, What is truth? and so saying, went out again to the Jews, and said to them, For my part I find nothing culpable in this man. But since it is customary that I release to you one at the passover, will ye that I release to

Mat. 27. 15.
Mar. 15. 6.
Lu. 23. 17.

* Procurator's palace, or hall of audience.

† Ibid.

‡ Ibid.

40 you the king of the Jews? Then they all cried, saying, Not this man but Barabbas. Now Barabbas was a robber.

Acts 3. 14.

Mat. 27. 27.

Mar. 15. 15.

XIX. Then Pilate caused him to be scourged. And the soldiers crowned him with a wreath of thorn
3 which they had plaited; and having thrown a purple mantle about him, said, Hail, King of the
4 Jews, and gave him blows on the face. Pilate, therefore, went out again and said to them, Lo, I
bring him forth to you, that ye may know that I
5 find in him nothing culpable. Jesus then went forth wearing the crown of thorns and the purple mantle; and Pilate said to them, Behold the man!
6 When the chief priests and the officers saw him, they cried, saying, Crucify, crucify him. Pilate said to them, Take him yourselves and crucify
7 him; as for me, I find no fault in him. The Jews answered, We have a law, and by that law he ought to die, because he assumed the title of Son of God.

8 When Pilate heard this, he was the more afraid, and having returned to the pretorium, said to Jesus, Whence art thou? But Jesus gave him no answer.
10 Then Pilate said to him, Wilt thou not speak unto me? Knowest thou not that I have power to crucify thee, and power to release thee? Jesus replied, Thou couldst have no power over me, unless it were given thee from above, wherefore he who delivered me to thee hath the greater sin. Thenceforth Pilate sought to release him; but the Jews exclaimed, If thou release this man, thou art not Cesar's friend. Whoever calleth himself king, opposeth Cesar.

13 Pilate, on hearing these words, ordered Jesus to be brought forth, and sat down on the tribunal in a

- place called the pavement, in Hebrew Gabbatha *.
- 14 (Now it was the preparation † of the paschal Sabbath, about the sixth hour ‡.) And he said to the
- 15 Jews, Behold your king. But they cried out, Away, away with him, crucify him. Pilate said to them, Shall I crucify your king? The chief priests answered, We have no king but Cesar.
- 16 He delivered him, therefore, to them to be crucified.
- 17 Then they took Jesus and led him away. And Mat. 27.33. Mar. 15.22. Lu. 23.33. he carrying his cross, went out to a place called
- 18 the place of skulls §, which is in Hebrew Golgotha, where they crucified him and two others with him, one on each side, and Jesus in the middle.
- 19 Pilate also wrote a title, and put it upon the cross. The words were, JESUS THE NAZARENE,
- 20 THE KING OF THE JEWS. And many of the Jews read this title (for the place where Jesus was crucified was nigh the city; and it was written in Hebrew, Greek, and Latin); whereupon the
- 21 chief priests said to Pilate, Write not “the king of the Jews,” but “who calleth himself king of the
- 22 “Jews.” Pilate answered, What I have written, I have written.
- 23 When the soldiers had nailed Jesus to the cross, Mat. 27.35. Mar. 15.24. Lu. 23.34. they took his mantle, and divided it into four parts,
- one to every soldier: they also took the coat, which was seamless, woven from the top through-
- 24 out, and said among themselves, Let us not tear it, but determine by lot whose it shall be; thereby verifying the Scripture which saith, “They shared Ps. 22. 18. my mantle among them, and cast lots for my
- “vesture.” Thus therefore acted the soldiers.

* A raised place.

† Friday.

‡ Twelve o'clock noon.

§ Vul. Calvary.

25 Now there stood near the cross of Jesus, his
 mother, and her sister Mary the wife of Cleophas,
 26 and Mary Magdalene. Then Jesus observing his
 mother, and the disciple whom he loved standing
 by, said to his mother, Woman, behold thy son.
 27 Then he said to the disciple, Behold thy mother.
 And from that hour the disciple took her to his
 own home.

28 After this Jesus knowing that all was now ac-
 complished; that the Scripture might be fulfilled,
 Ps. 69. 21. 29 said, I thirst. As there was a vessel there full of
 vinegar, they filled a sponge with vinegar, and,
 having fastened it to a twig of hyssop, held it to
 30 his mouth. When Jesus had received the vinegar,
 he said, It is finished, and bowing his head, yielded
 up his spirit.

31 The Jews, therefore, lest the bodies should re-
 main on the cross on the Sabbath*, for it was the
 preparation† (and that Sabbath was a great day),
 besought Pilate that their legs might be broken,
 32 and the bodies might be removed. Accordingly
 the soldiers came and broke the legs of the first,
 and of the other who were crucified with him.
 33 But when they came to Jesus, and found that he
 was already dead, they did not break his legs.
 34 But one of the soldiers with a spear pierced his
 side, whence blood and water immediately issued.
 35 He was an eye-witness who attesteth this, and his
 testimony deserveth credit: nay, he is conscious
 Ex. 12. 46. Num. 9. 12. Zech. 12. 10. 36 that he speaketh truth, that ye may believe. For
 these things happened that the Scripture might be
 verified, "None of his bones shall be broken."
 37 Again, the Scripture saith elsewhere, "They shall
 "look on him whom they have pierced."

* Saturday.

† Friday.

SECTION XII.

The Resurrection.

38 AFTER this Joseph the Arimathean, who was a Mat. 27.57.
disciple of Jesus, but a concealed disciple, for fear Mar. 15.43.
of the Jews, asked permission of Pilate to take Lu. 23. 50.
away the body of Jesus, which Pilate having grant-
39 ed, he went and took the body of Jesus. Nicode-
mus also, who had formerly repaired to Jesus by
night, came and brought a mixture of myrrh and
40 aloes, weighing about a hundred pounds. These
men took the body of Jesus, and wound it in linen
rollers with the spices, which is the Jewish manner
41 of embalming. Now in the place where he was
crucified, there was a garden, and in the garden a
new monument, wherein no one had ever yet been
42 laid. There they deposited Jesus on account of
the Jewish preparation *, the monument being
near.

XX. THE first day of the week † Mary Magdalene Mat. 28. 1.
went early to the monument, while it was yet dark, Mar. 16. 1.
and saw that the stone had been removed from the Luke 24. 1.
2 entrance. Then she came running to Simon Peter,
and to that other disciple whom Jesus loved, and
said to them, They have taken the Master out of
the monument, and we know not where they have
3 laid him. Immediately Peter went out, and the
4 other disciple, to go to the monument. And both
ran together, but the other disciple out-ran Peter,
5 and came first to the monument; and stooping
down, he saw the linen rollers lying, but went not

* Friday.

† Sunday.

6 in. Then came Simon Peter, who followed him,
7 and went into the monument, where he observed
the rollers lying, and the handkerchief which had
been wrapped about his head, not laid beside them,
8 but folded up in a place by itself. Then the other
disciple who came first to the monument, entered
9 also; and he saw and believed [the report.] For
as yet they did not understand from the Scriptures
10 that he was to rise from the dead. Then the dis-
ciples returned to their companions.

11 But Mary stood without near the monument
12 weeping. As she wept, stooping down to look
into the monument, she saw two angels in white,
sitting where the body of Jesus had lain, one at the
13 head, the other at the feet. And they said to her,
Woman, why weepest thou? She answered, Be-
cause they have taken away my Master, and I
Mar. 16. 9. 14 know not where they have laid him. Having said
this, she turned about and saw Jesus standing, but
15 knew not that it was Jesus. Jesus said to her,
Woman, why weepest thou? whom seekest thou?
She supposing him to be the gardener, answered,
Sir, if thou have conveyed him hence, tell me where
thou hast laid him, and I will take him away.
16 Jesus said to her, Mary. She turning said to him,
17 Rabboni, that is, Doctor. Jesus said to her, Lay
not hands on me; for I have not yet ascended to
my Father: but go to my brethren, and say unto
them, 'I ascend to my Father and your Father,
18 'my God and your God.' Mary Magdalene went
and informed the disciples that she had seen the
Master, and that he had spoken these things to her.
Mar. 16. 14. 19 In the evening of that day, the first of the week *,
Lu. 24. 36.

* Sunday.

Jesus came where the disciples were convened (the doors having been shut for fear of the Jews), and stood in the midst, and said to them, Peace be
20 unto you. Having said this, he showed them his hands and his side. The disciples therefore re-
21 joiced when they saw it was their Master. Jesus said again to them, Peace be unto you. As the
22 Father hath sent me, so send I you. After these words he breathed on them, and said unto them,
23 Receive the Holy Ghost. Whose sins soever ye Mat. 18.18. remit, are remitted to them; and whose sins soever ye retain, are retained.

24 Now Thomas *, that is Didymus †, one of the twelve, was not with them when Jesus came.
25 The other disciples, therefore, said to him, We have seen the Master. But he answered, Unless I see in his hands the print of the nails, and put my finger to the print of the nails, and my hand
26 to his side, I will not believe. Eight days after, the disciples being again in the house, and Thomas with them, Jesus came, the doors having been shut, and stood in the midst and said, Peace be unto
27 you. Then turning to Thomas, Reach hither thy finger, he said, and look at my hands; reach also thy hand, and feel my side, and be not incredulous,
28 but believe. And Thomas answered, and said unto
29 him, My Lord and my God. Jesus replied, Because thou seest me, Thomas, thou believest: happy they who, having never seen, shall nevertheless be-
lieve.

30 Many other miracles Jesus likewise performed in ch. 21. 25. the presence of his disciples, which are not re-
31 corded in this book. But these are recorded that

* See ch. xi. 16.

† Ibid.

ye may believe, that Jesus is the Messiah the Son of God, and that believing ye may have life through his name.

XXI. AFTERWARDS Jesus again appeared to the disciples at the sea of Tiberias, and in this manner he
2 appeared. Simon Peter and Thomas *, that is, Didymus †, Nathanael of Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus being
3 together, Simon Peter said, I go a-fishing. They answered, We will go with thee. Immediately they went, and got aboard a bark, but that night
4 caught nothing. In the morning Jesus stood on the shore; the disciples, however, knew not that it
5 was Jesus. Jesus said to them, My lads, have ye
6 any victuals? They answered, No. Cast the net, cried he, on the right side of the bark, and ye will find. They did so, but were not able to draw it,
7 by reason of the multitude of fishes. Then that disciple whom Jesus loved, said to Peter, It is the Master. Simon Peter hearing that it was the Master, girt on his upper garment (which he had laid
8 aside) and threw himself into the sea. But the other disciples came in the boat (for they were not farther from land than about two hundred cubits),
9 dragging the net with the fishes. When they came ashore they saw a fire burning, and fish laid there-
10 on and bread. Jesus said to them, Bring of the
11 fishes which ye have now taken. Simon Peter went back, and drew the net to land, full of large fishes, a hundred and fifty-three; and the net was
12 not rent, notwithstanding the number. Jesus said to them, Come and dine. Meantime none of the disciples ventured to ask him, Who art thou?

* See ch. xi. 16.

† Ibid.

- 13 knowing that it was the Master. Jesus then drew near, and taking bread and fish, distributed among
14 them. This is the third time that Jesus appeared to his disciples after his resurrection.
- 15 When they had dined, Jesus said to Simon Peter, Simon son of Jonas, lovest thou me more than these? He answered, Yes, Lord, thou knowest that I love thee. Jesus replied, Feed my lambs.
- 16 A second time he said, Simon son of Jonas, lovest thou me? He answered, Yes, Lord, thou knowest that I love thee. Jesus replied, Tend my sheep.
- 17 A third time he said, Simon son of Jonas, lovest thou me? Peter, grieved at his asking this question the third time, answered, Lord, thou knowest all things, thou knowest that I love thee. Jesus
18 replied, Feed my sheep. Verily verily I say unto ^{2 Pet. 1. 14.} thee, in thy youth thou girdedst thyself, and wentest whither thou wouldst; but in thine old age, thou shalt stretch out thy hands; and another will gird thee, and carry thee whither thou wouldst not.
- 19 This he spake, signifying by what death he should glorify God. After these words he said to him, Follow me.
- 20 And Peter turning about saw the disciple whom Jesus loved following (the same who leaning on his ^{ch. 13. 23.} breast at the supper, had asked who it was that
21 would betray him). Peter seeing him, said to Jesus, And what, Lord, shall become of this man?
- 22 Jesus answered, If I will that he wait my return,
23 what is that to thee, follow thou me. Hence arose the rumour among the brethren, that the disciple should not die; nevertheless, Jesus said not that he should not die, but “if I will that he wait my return, what is that to thee?”

24 It is this disciple who attesteth these things and
wrote this account; and we know that his testi-
ch. 20. 30. 25 mony deserveth credit. There were many other
things also performed by Jesus, which, were they
to be severally related, I imagine the world itself
could not contain the volumes that would be writ-
ten. Amen.

END OF VOLUME SECOND.

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